THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. I. AUGUST, 1800. [No. 2.

A concise history of the MORAVIANS, *or* UNITAS FRATRUM, *of their settlement in the American States; and of their zeal, perseverance, and success, in propagating the gospel.*

THE history of the Moravians is so new and singular, their persecutions and sufferings for the gospel's sake have been so great, and their zeal, perseverance and success in propagating it, in Heathen countries, so rare and apostolical, that it is imagined, it cannot fail of being highly interesting, instructive and entertaining to all pious readers.

The Moravians claim their religion from the apostles; especially from the apostle Paul, and from Titus, one or both of whom they imagine preached in Illyricum and Dalmatia.* These were provinces of Sclavonia, in which Moravia and Bohemia were included. In the fourth century, Jerome, who was born at Strido, a city of Illyricum, with a view to advance the progress of the gospel, in his own country, is said to have translated the bible into his own mother tongue. In 861, Cyril and Methodius, two Greek bishops, well versed in the Sclavonian language, visited Moravia, and were instrumental of converting Swataplux, king of the Moravians, and his subjects, to the Christian faith.—They also converted the Bohemians about the same time. It hence appears, that these countries were christianized by means of the eastern churches, and were initiated into the Christian religion, according to the doctrines and ceremonies of the Greek church. The bishops of Rome, at an early period, began their antiscriptural impositions on the Bohemian and Moravian churches, and persecuted them with great heat and cruelty. Otho, the Roman Emperor, having conquered Bohemia, in 940, by the express order of the Pope, enjoined the Roman liturgy in Latin.—This was extremely disagreeable and offensive to the Bohemians; and from that time there commenced a severe contest between them, and the Roman pontiff: The latter constantly imposing and insisting upon the Romish mode of worship, and the former as obstinately and firmly resisting his impositions.

* Rom. xv. 19. and 2 Tim. iv. 10.

The Pope attempted to impoſe celibacy on the clergy of Bohemia; and to that ſucceeded the doctrine of tranſubſtantiation. Both were oppoſed with as much zeal and obſtinacy as they were enjoined.

When Charles IV. Emperor of the Romans, was about founding the univerſity of Prague, in the year 1361, he invited and convened many German, French and Italian maſters and doctors. Theſe having been accuſtomed to receive only one of the elements in the ſacramental ſupper, vehemently inſiſted that the cup ſhould not be received in the holy communion.—The Bohemians as warmly maintained the duty of communicating in the cup. John Milicius, canon of Prague, and his ſucceſſor, Matthias Janovius, who was confeſſor to Charles IV. were both very zealous aſſertors of the communion in both the elements. For this reaſon they were both baniſhed the kingdom.

About this time, the Bohemians began, with their whole ſtrength, to oppoſe the impoſitions of the Romiſh church. John Huſs in particular, who was profeſſor of the univerſity at Prague, in a very bold and explicit manner, exclaimed againſt the numerous errors and impoſitions of the Romiſh church. In the year 1400, he was greatly ſtrengthened and animated by the writings of John Wickliff, the firſt of the Engliſh reformers. Theſe were handed to him, from England, by one Peter Payne, an Engliſhman. Some of theſe he tranſlated into the Bohemian language. He encouraged Jerome, of Prague, to oppoſe the errors of popery with the ſame zeal and firmneſs, in the ſchools, with which he combated them in the church. This procured him great applauſe among the people, and in 1409, he was made rector of the univerſity. Two years after, Pope John publiſhed indulgencies to be diſtributed to all people, who would take up arms in behalf of the Romiſh church, againſt the King of Naples. The Bohemians burned the bulls of the pope, and the letters of the prelates, which accompanied them, in the public market place. The pope was ſo exaſperated with the Bohemians, that he ſummoned Huſs to Rome, and by an edict, prohibited divine worſhip, and the celebration of the Lord's ſupper, at Prague. Upon this, Huſs withdrew from the univerſity and city, and itinerated, preaching from town to town, through the kingdom. At length he was ſummoned to Conſtance, whither he and Jerome went under the ſafe conduct of the Emperor Sigiſmond. But notwithſtanding the Emperor's letter, they were, contrary to all good faith, both of them condemned to the flames. John Huſs was burned on the 6th of July 1415, and Jerome ſuffered martyrdom on the 30th of May the ſucceeding year. This exceedingly inflamed the Bohemians and Moravians, both nobles and commonalty, againſt the popiſh party. The rage of the people aroſe to ſuch an height, in 1419, that the governor and twelve ſenators were thrown out at the windows of the council houſe, and fell on the points of the ſpears of the armed men. Soon after war was proclaimed by the Papiſts, againſt the Huſſites, as they were then called. After the council of Baſil, the proteſting Bohemians unhappily divided among themſelves, and formed into two parties, oppoſing each other with great bitterneſs and animoſity. One party demanded the uſe of the cup only in the holy ſupper, and were cal-

led Calixtines. The other party, adhering ſtrictly to all parts of John Huſs' doctrine, were properly denominated Huſſites. Such was the oppoſition of theſe parties to each other that they came finally to blows, and open violence.

This was the diſtracted ſtate of Bohemia for nearly thirty years, until thoſe who were more peaceably inclined, about 1450, formed a coalition. Laying aſide all party diſtinctions, they united in the common principles to which all could aſſent. After maturing their plan, on the firſt of March 1457, they formed into a diſtinct congregation, as they ſuppoſed, after the apoſtolic ſimplicity, by the name of *Fratres legis* CHRISTI i. e. *Brethren according to the law of* CHRIST. Finding that ſome people conſidered them as a new and particular order of monks, they called themſelves ſimply *Brethren.* Perceiving afterwards that their numbers conſiderably increaſed, and that they were happily united in ſentiment and brotherly affection, they gave themſelves the name of *Unitas Fratrum,* or *the United Brethren.*

That they might live in peace, and ſerve God with a pure conſcience, king Podiebrad granted them the Barony of Letiz, in the mountainous places of Moravia, in the neighbourhood of Sileſia. To this many of the citizens of Prague, bachelors and maſters of arts, nobles and the common people retired, with the learned and unlearned, from all parts of Bohemia and Moravia. As they were deſirous of a regular miniſtry, they elected three men by lot, and ſent them to the Waldenſes, in Auſtria, that they might receive epiſcopal ordination. Biſhop Stephen with another of the biſhops of the Waldenſes, aſſiſted by ſeveral of their clergy ordained the three Moravians biſhops, veſting them with powers to ordain. At the ſame time they declared unto them, what great perſecutions they had ſuffered, in France and Italy, for the ſake of Chriſt and his goſpel, and how they had continued the ſucceſſion of the miniſtry, from the apoſtolic age, to the then preſent time. The ſame year Stephen, biſhop of the Waldenſes, was apprehended, by the Papiſts, and burnt alive at Vienna. The Waldenſes were ſcattered and many of them joined the United Brethren in the mountains of Moravia.

The perſecutions they endured were inexpreſſible, and almoſt incredible.† The Papiſts attempted totally to extirpate them, and to deſtroy their bibles and good books. They were obliged to meet for divine worſhip in the night only, and to keep their bibles and other books in the moſt ſecret places. Some of them emigrated and were received into England as early as the reign of Edward VI. So vehement was the perſecution, that the Moravian churches became in a manner loſt, and inviſible to the world. At the dawn of the reformation, by the preaching of Luther and Calvin, great praiſes were given by them to the United Brethren. Theſe, after they had been impriſoned, tortured and made to endure every kind of perſecution, which Romiſh bigotry and malice could deviſe; and after not only their enemies, but even their friends imagined they were entirely extinct, under the kind providence

† A hiſtory of theſe perſecutions, and of thoſe of the Sclavonian churches was written by Amos Comenius, one of the Moravian biſhops. He printed it in England, and preſented it to King Charles II. A. D. 1660.

of the Great Shepherd, again made their appearance.

About the year 1712, the Papiſts commenced a new perſecution againſt them; their goods were ſeized by the Jeſuits, and they were impriſoned, and tortured with great violence and inhumanity. In this diſtreſſed ſituation, they ſought an aſylum, where they might enjoy reſt and liberty of conſcience. Count Zinzendorf, in upper Luſatia, gave them countenance, and leaving their houſes and farms, they repaired with the ſmall remains of their property, which had been kept from the hands of the Jeſuits, to him; and ſettling on his eſtate, built Hernhuth, now a place of conſiderable fame, in the Saxon dominions. But even here, their reſt was but of ſhort continuance. The imperial court, diſpleaſed with the emigration of the Moravians, made complaint to the king of Poland, then elector of Saxony, and Count Zinzendorf was baniſhed the Saxon dominions, on account of the protection which he had given to theſe oppreſſed Proteſtants. Exiled from Saxony, he ſought for places in other kingdoms, where the Moravians and Bohemians might find an aſylum.

Upon this new diſperſion, numbers of the United Brethren emigrated to the Britiſh dominions and were admitted to certain exemptions and privileges by act of parliament. Particularly an act was paſſed for their encouragement to ſettle in the North-American colonies. This granted them an exemption from oaths and from perſonal ſervices in war. Their affirmation is taken inſtead of an oath.

Their firſt arrival in North-America, was in 1735. A colony came to Savannah in Geogia, and there began a ſettlement. The truſtees, under whom the ſettlement of that colony commenced, promiſed them, agreeably to the proviſion made, by act of parliament, exemption from all perſonal ſervices in war. But on the Spaniſh invaſion of that colony the inhabitants obliged them to take up arms. This was ſuch a grievance, that they left their ſettlement and poſſeſſions in Savannah, and in the ſpring of the year 1741, began to build Bethlehem in the forks of Delaware, in Northampton county, about fifty miles north of Philadelphia. This is their principal ſettlement in the United States. In the year 1793, they had twenty-five ſettlements and churches within the limits of the United States. Their whole number at that time within ſaid limits was computed at 4,700.† Each of

† In 1740, the Brethren purchaſed 500 acres, in Pennſylvania, for a ſettlement at Bethlehem. Since that time ſeveral other conſiderable purchaſes have been made. This is ſituated on the river Lehigh, the weſtern branch of the Delaware, in lat. 40°, 37′. It is built partly on a high riſing ground, and partly on the banks of a fine creek, called the Manakes. This affords trout and other fiſh. The ſituation is healthy and pleaſant. In the ſummer ſeaſon it is frequently viſited by the gentry from Philadelphia and other parts.

In 1741, they purchaſed the Barony of Nazareth, 5,000 acres, of the Rev. George Whitefield. This is in Pennſylvania, and the ſettlement began the next year after the purchaſe. In 1749, they made a purchaſe of 100,000 acres of Lord Granville, in his diſtrict, in North-Carolina. This is ſituated between Dan and Yadkin rivers, about 10 miles ſouth of Pilot mountain, in the county of Surry. It is called Wachovia, after an eſtate of Count Zinzendorf in Auſtria. They have ſix ſettlements on this tract. The firſt commenced 1753, called Bethabara; the ſecond, Bethany 1759; the third

the congregations, tho' ſmall, has a particular miniſter.

With reſpect to doctrine, they ſay, "We agree with the doctrinal articles of the Lutheran church, as they are laid down in the Augſburg confeſſion, which the brethren have adopted every where, being perſuaded that they are conformable to the holy ſcriptures. The xxxix articles of the Engliſh Epiſcopal church harmonize with it. We differ with all doctrine that is againſt the holy ſcripture, in regard to the fall of man, of redemption by Jeſus Chriſt, of the operation of the Holy Spirit, and ſuch as tends to deny the Godhead of Jeſus Chriſt. We differ with them who preach reprobation, or predeſtination for damnation. We preach Chriſt as the atonement, propitiation for our ſins, and the ſins of the whole world, and that Chriſt is willing and able to ſave all; but we alſo inſiſt on the words, Whoſoever does not believe ſhall be damned.

'The Brethren never taught perfection on this ſide of the grave. The doctrine of Jeſus and his apoſtles, as plainly expreſſed, in the holy ſcriptures is the only ground of the faith of the brethren, the only rule of their faith and their life."

Baptiſm is adminiſtered to children, in a public meeting, as ſoon as poſſible after their birth. After a ſhort diſcourſe, the child to be baptized is preſented before the communion table, and the miniſter makes a prayer in its behalf. The water, in baptiſm, is poured on its naked breaſt. There are commonly three, and in ſome places five perſons, who are witneſſes of the baptiſm, and who with the miniſter, after the adminiſtration of it, lay their hands upon the child and bleſs it.

The holy communion is celebrated in all the churches of the brethren once every month. Thoſe who adminiſter it are clothed in white raiment. After the conſecration, the communicants receive the bread ſtanding; a piece is broken in two, and given to two brethren, and ſo ſucceſſively until all have in like manner received their portion. None eats of the bread until all have received it, that they all may eat together at the ſame inſtant. When the diſtribution is finiſhed, the communicants inſtantly proſtrate themſelves and eat upon their knees, the miniſter repeating the words of the inſtitution, *Take, eat, this is my body*, &c. During the whole tranſaction, ſuitable verſes of pſalms or hymns are ſung. Much in the ſame manner the cup is received, and all the communicants drink of it. The whole is concluded with the kiſs of peace, or charity. But as the males and females are kept entirely in diſtinct places, there are no promiſcuous ſalutations between brethren and ſiſters. The holy ſupper is adminiſtered on Saturday evening;

Salem 1766. Theſe are the principal ſettlements, on this tract. Salem is about the center of it, and is the chief ſettlement. In 1769, the brethren purchaſed 1000 acres for a ſettlement in Weſt-Jerſey. This is called Hope, and the ſettlement began immediately after the purchaſe. In Lancaſter county they purchaſed 500 acres the preceding year. This is called Litiz; its ſituation is in the townſhip of Warwick 8 miles from Lancaſter, and about 70 weſt of Philadelphia. Theſe are the ſettlements of the brethren in the United States—Their whole number at this time may amount to five or ſix thouſands. A great proportion of them are mechanics. They are an induſtrious, peaceable, inoffenſive people; and by their arts are beneficial to their neighbours.

and on the ſucceeding ſabbath there is, what the Brethren call a poſt communion, when thoſe who had not an opportunity, on the preceding evening, are allowed to participate.

The Brethren have a preparatory meeting before the adminiſtration of the Lord's ſupper, as is uſual in moſt of the New-England churches. They alſo keep *Agape*, or the love feaſt, before the communion. In this the congregation is entertained with the ſinging of ſpiritual ſongs; and each perſon receives a ſmall loaf or cake and a cup of tea or coffee.

They have alſo the ceremony of the *Pedelavium*, or feet waſhing, in conformtyi, as they imagine, to the command of Chriſt, John xiii. 14. *Ye alſo ought to waſh one anothers feet.* This is now but rarely practiſed, except on paſſion week. It is performed by each ſex among themſelves, in different apartments or at different times. During the ceremony, hymns are ſung, repreſenting cleanſing by the blood of Jeſus.

They uſe the Lot, in doubtful caſes, as a religious rite, but if any are diſſatisfied, and unwilling to ſubmit to it, they do not oblige them.

There is another uſage, which ſeems peculiar to themſelves. They aſſemble on Eaſter Sunday, in the church, at the riſing of the ſun, when the miniſter addreſſes the congregation in theſe words, *The Lord is riſen.* To which all the brethren reply, *The Lord is riſen indeed.* Then the brethren go in proceſſion to the grave yard, with inſtruments of muſic, and the ſiſters follow them, and all place themſelves about the graves. The miniſter then reads what is called the confeſſion or Eaſter liturgy, in which the hope of a joyful reſurrection, and an eternal fellowſhip with all thoſe who have died in the Lord, is called to mind.

With reſpect to their general mode of worſhip it is Lutheran, and differs not eſſentially from that of the Epiſcopalians. It is not however abſolutely fixed, and entirely the ſame in every place. They ſay, "In the mode of worſhip is no fixed rule. And it is 'to be obſerved in general, touching the rights and uſages in the 'congregations of the brethren, 'that they do not remain, in all 'places and at all times the ſame, 'without any alteration. The 'brethren have reſerved to themſelves the liberty to alter and to 'amend, which the ancient brethren in Bohemia and Moravia 'made uſe of when they regulated their church diſcipline, agreeable to the canon. The difference in ceremonies does not 'break the unity of the church."

Each congregation, in towns and villages, ſettled by the United Brethren, is governed by a conference of elders, who have a watch over the whole congregation, with reſpect to the doctrine, walk and converſation of its members. They appoint the times and order of their meetings for divine worſhip. Theſe they ſay, "Are intended 'for the daily and neceſſary nourſhment of the inward man, by 'the goſpel, and the cloſer application thereof to the heart"— They have meetings for worſhip every day. Theſe are partly doctrinal meetings into which all, not only their own denomination, but even ſtrangers, are admitted; partly ſpecial meetings of the communicants, or of the choirs, of the married people, the ſingle brethren, the widows, ſingle ſiſters, and of children. The ſabbath is wholly devoted to ſpiritual

edification. On this ſolemn day, the public worſhip commences with the church litany, which the miniſter prays over, and is accompanied with the whole congregation by reſponſes. For example, when the miniſter prays, *Lord God, our father which art in heaven*, the whole congregation adds, *Hallowed be thy name*, according to the mode of the Epiſcopalian churches. In Bethlehem, their principal ſettlement, to the litany, or morning prayer, ſucceeds the children's meeting, to which alſo adults may have admiſſion. After ſinging, a ſhort diſcourſe is delivered on the doctrinal text for the day. Then follows public preaching to the whole congregation. If the diſcourſe to the children has been in Engliſh, then the more public preaching is in German, and ſo *vice verſa*. After the preaching a hymn is ſung and a ſhort prayer made, and the public worſhip is cloſed by a ſpeech on the goſpel of the day and the church bleſſing. Theſe are the exerciſes of the forenoon. In the afternoon is lecture, or liturgy meeting, in which an hymn is ſung to the Father, Son and Holy Ghoſt. In the evening is another meeting, which is termed the congregation meeting. In this the daily texts are more largely and particularly treated of, and the great grace which God manifeſts to a congregation of Jeſus Chriſt, and to all its members is repreſented, and how they ſhould walk before him according to their heavenly calling, until his appearing. Their ſinging is melodious and animating. Their hymns are ſung alternately, by the brethren and ſiſters. Some lines are ſung by one and ſome by the other, others are ſung by them conjointly. Sometimes a line or ſeveral lines are ſung by the miniſter only, or by a choir of ſingers. By this means their muſic is diverſified, engages the attention, and is rendered more agreeable.

With reſpect to diſcipline, they repreſent, that from the beginning of their union, to the preſent time, it has been their ſole aim and earneſt endeavor to reſtore the true original Chriſtianity, in doctrine and practice; and that all evil might be prevented in the congregation, and that every thing which might give riſe to ſin, ſhould, as far as poſſible be removed from the church.

With this view, uncommon attention is paid to the inſtruction and good government of their children and young people. Parents are not only abundantly enjoined and exhorted to bring up their children in the nurture and admonition of the Lord, but where it is neceſſary they are particularly inſtructed how to do it, and are aſſiſted in it. Schools are appointed for boys and girls reſpectively under the inſpection of the miniſter and elders of the congregation, in which they are inſtructed, in the rudiments of human knowledge, by teachers of their own ſex. Beſides the inſtruction of the ſchools, that the children and youth may, in their tender years obtain juſt impreſſions of the corruption of human nature, and of the recovery by Jeſus Chriſt, they are inſtructed by the miniſter of the congregation, in the rudiments of Chriſtianity, and examined with reſpect to the knowledge which they have obtained. Beſides theſe uſual ſchools there are particular Economies, as they are called, for the education of the children of ſuch parents, as by means of their occupations and peculiar circumſtances, cannot ſufficiently inſtruct their children and ſervants; in which

every thing neceſſary for their outward ſupport is not only provided, but they are nurtured with the greateſt care by brethren and ſiſters particularly appointed to that ſervice. The ſame pious and generous care is alſo taken of orphans. There is alſo a *pædagogium*, as they term it, in which boys and young men are inſtructed in the languages and other uſeful parts of ſcience.

The young people are not only thus inſtructed and watched over from their childhood until manhood, but their marriages are all regulated by the miniſter and congregation, their conſent as well as that of parents is always neceſſary. None may marry until the brethren have fully examined the diſpoſitions of the perſons, their circumſtances and relations, and have determined that it may be for their comfort and benefit, and the welfare of the congregation. All marriages are publicly celebrated, and the young pair are recommended to the divine care and benediction by the united prayers of the whole congregation.

Further, ſo much ſtreſs is laid upon the diſcipline and regular walk of all the members of the congregation, and upon knowing the real ſtate and conduct of every individual, that beſide the watch and care of the miniſter, particular perſons are choſen from among both ſexes, to viſit and watch over the people, to obſerve their morals, attend the ſick and infirm, to prevent and heal diviſions, to promote harmony, piety and good morals. Theſe, at ſtated times, meet the miniſter or miſſionaries, generally as often as once a month, and report to them the ſtate of the congregation. "An offenſive 'walk, ſeducing to the works of 'the fleſh, or to what is called by 'the name of freethinking, yea, 'every thing which can prove a 'hurt to ſouls, or a loſs of the 'glory in Chriſt, are tranſgreſ-'ſions which fall under church 'diſcipline." If perſons who have given offence, can by ſerious remonſtrance and exhortation, be brought to a proper ſenſe of their faults, and repentance; the elders endeavor to iſſue the matter as privately, and with as little public notice as may be. They are however kept from the communion until there appears a real amendment. If more private meaſures have not the deſired effect, the offenders are then called before the board of overſeers to receive admonition, and if this fails to humble and bring them to repentance, they are excluded the congregation and ſhut out from all the privileges they had enjoyed in that community. Thoſe who treſpaſs againſt the civil laws, by wantonneſs, fraud of individuals or the public, intemperance, theft, breach of peace and other vicious practices, are left, as to civil matters, to be puniſhed according to law, but they are no more treated as members of the congregation. At the ſame time great patience is exerciſed towards poor and weak minds, who err and offend rather from weakneſs and ignorance, than wickedneſs.

[*To be continued.*]

MESS'RS. EDITORS OF THE CON. EVANGELICAL MAGAZINE.

I TAKE the liberty to ſend to you the following ſummary of a converſation, between a certain Clergyman, and one of his Pariſhioners. I am yours, &c.

G.

Pariſhioner. SIR, I really fear that yon diſo-

bliged ſome of your pariſhioners, in your ſermons yeſterday.

Clergyman. That would be painful to my feelings, if it could have been avoided, conſiſtent with my obligations, both to him who ſent me, and to thoſe to whom I am ſent.

P. I ſuppoſed ſo, and for that reaſon called to diſcourſe with you on the ſubject.

C. Sir, I thank you. You refer, I conclude, to the doctrines of God's decrees, and his agency in their accompliſhment. I am ſenſible, that ſome very much oppoſe theſe ſentiments, and may poſſibly be offended at hearing them preached.

P. No ſir, I have no doubt on theſe ſubjects: I view them as being the only ground of ſecurity and conſolation to the people of God, and abundantly ſupported by the numerous paſſages of ſcripture, which you adduced, and by many others. They are ſentiments expreſſed by the Prophets, and preached by Chriſt and his Apoſtles, and may not be ſuppreſſed.—But after you had proved and elucidated theſe great and precious truths, you adverted to the ſinful nature and pernicious tendency of the oppoſite opinions, and was lengthy, and I think ſevere in your remarks. Indeed you ſet thoſe principles in a criminal and odious point of light.

C. I did.—I think however, that the repreſentation was ſcriptural. My office is but miniſterial. The ſcriptures contain my inſtructions, and I muſt conform to them, or be unfaithful to my Employer.

P. I have no doubt, that the opinions which you oppoſed are falſe, and their tendency as pernicious, as you repreſented. Indeed I view them in a light worſe than you aſſerted; they appear to me atheiſtical, and go almoſt to the denial of a God, they deny his real Divinity, and leave him little more than the empty title. I think alſo, that the ſcriptures you quoted, and the obſervations you made on thoſe who ſaid, The Lord will not do good, neither will he do evil.—How doth God know? Can he judge through the dark cloud? &c. are a full evidence of the truth of all you ſaid on this ſubject: But you are ſenſible, that there are ſome men of influence among your hearers, who avow thoſe principles; and they will be very uneaſy, at having their opinions publicly repreſented, not only as erroneous, but ſo very criminal and odious. They doubtleſs will repreſent you as highly uncatholic, and illiberal in your reflections on their ſentiments: They are not likely to be convinced; for they are at perfect enmity againſt your doctrines, and all their feelings are intereſted in their preſent opinions.—It is a queſtion in my mind, whether it be not imprudent, to inſiſt on the evil nature, and pernicious effects, of ſuch ſentiments, at leaſt for the preſent, while they are ſo fixed and engaged in them: They cannot bear it now, and you ſhould be wiſe as a ſerpent, and provide milk, where ſtrong meat cannot be borne.

C. I am ſenſible, that ſomething is left to the diſcretion of Miniſters, how they time and introduce the inſtructions of the goſpel, and how they ſhall prove and illuſtrate their ſubjects; and I know, that to be wiſe and prudent in theſe things, the ſtate and circumſtances of a people muſt be taken into view, and that they ſhould be introduced in the moſt advantageous and inoffenſive manner; and am glad to conſult with you, and learn your opinion, and your reaſons to ſupport it.

P. It appears to me, that after you had proved and illuſtrated the doctrines of decrees, and divine agency, as you did in the forenoon, it might have been more acceptable, had you cloſed the ſubject, with ſome natural and proper inferences, without thoſe remarks on the wickedneſs of the contrary ſentiments, which made a large portion of your diſcourſe in the afternoon.

C. But if the doctrines advanced in the morning were true, and for the glory of God, as you have granted, the ſentiments oppoſed in the afternoon muſt neceſſarily be falſe and diſhonorable to him.

P. True—and people of reflection muſt have ſeen it.—But your oppoſers will admit, that you, and every man, has a right to advance his own opinion, and ſupport it in the beſt manner he is able, and though it may diſpleaſe and vex them, to hear ſuch truths delivered, and the evidence of them clearly ſtated, yet according to their own conceſſions, they muſt endure it. But I cannot think, they will bear to have their avowed ſentiments, directly attacked, and expoſed as they were yeſterday. Indeed I perceive, they have already made pointed remarks, on the uncatholic and illiberal ſpirit of your afternoon diſcourſe—have ſaid it was perſonal, and deſigned to expoſe and injure them; and I fear, they will gather a party, by repreſenting themſelves as injured and playing in that way, upon the feelings of the people. Beſides, there are many, who would be ready to fall in with their opinions, if they could ſee any color of evidence to ſupport them, or if they ſhould become prejudiced againſt you, who preach the oppoſite truths.—It is my opinion, that you would proceed more quietly, and perhaps do more good in the end, if you would confine yourſelf to the evidence of the doctrines you teach, and ſay little or nothing, of the falſehood and the pernicious nature of the oppoſite errors, unleſs in matters, in which we are all of one opinion.

C. In this way, I fear, I ſhould be unable to ſay much, againſt the prevailing errors of our age, or in the beſt, and moſt convincing manner to illuſtrate any of the peculiar, and moſt eſſential truths of the goſpel. It greatly diſcovers the importance, and confirms the truth of any doctrine, to place its excellency in contraſt, with the miſchievous nature, and tendency of the contrary opinion; and certainly, religious truth is of ſuch infinite importance, that it ought to be preſented, in its moſt convincing and powerful light.

P. That is true. But if people will not at preſent endure it, I think it would now be prudent, only to ſtate your direct evidence in favor of truth, and leave your hearers to draw the conſequences for themſelves.—You had better do this, than loſe a conſiderable part of your congregation, and perhaps be diſmiſſed. You may at the ſame time point out the importance of the truth, and urge the abſolute neceſſity of believing it, in the eſſential things of the goſpel, in oppoſition to falſehood; and that men cannot otherwiſe be ſaved.

C. This could be done but very indifferently, without illuſtrating the importance of doctrinal truth, by comparing its excellency and effects, with the wickedneſs and effects of falſehood. Beſides, if as you ſay, the belief of the peculiar doctrines of the goſpel is neceſſary to ſalvation, and falſe opinions concerning theſe things fatal, then this

is an idea, which you juſtly acknowledge muſt be preached; but if I ſhould not ſhew the evil tendency of particular falſe opinions, but ſimply inculcate the truth by direct evidence, and among others, this truth which you have now mentioned, do you think my oppoſers would be leſs troubleſome, or be leſs diſpoſed to repreſent me as uncatholic and illiberal?

P. I do not know indeed.—However, I am clear that this muſt be held up as a truth, and a truth that applies eſpecially to people, who enjoy our privileges and inſtructions. It would be abſurd to ſay, that faith is neceſſary to ſalvation, and yet leave it as tho' any faith, ſcriptural or unſcriptural —faith in truth, or faith in falſehood, would anſwer the great purpoſe. You may however treat the matter in ſuch a general way, as would not ſo directly expoſe and offend your oppoſers.

C. Would the method, you have ſuggeſted, anſwer the purpoſe, unleſs I ſhould deal in ſuch words as would not be generally underſtood, which I know would not meet your approbation? Beſides, ſhould they find, that their clamour or influence had prevailed on me, to give up one important point, would they not be encouraged to increaſe their exertions, in the expectation, that I ſhould ſoon be driven to give over urging the neceſſity of believing the fundamental doctrines of the goſpel, or explaining them, and pointing them out particularly to the people, if not to abandon them altogether?

P. I cannot ſay what they might do. But this would certainly be contrary to that liberty and catholiciſm, which they plead for, and we might attack them with their own conceſſions.

C. Perhaps not.—I queſtion whether they have ever conceded, that any one has a right to aſſert, and undertake to vindicate, that any truths of the goſpel, which they oppoſe, are eſſential to ſalvation; or is authoriſed to name any doctrine, or ſyſtem of doctrines whatever, which are abſolutely neceſſary, even under our opportunities for inſtruction. I believe they generally plead, that all may deliver and advocate their ſentiments without oppoſition or offence, that they may prepare the way, to claim the privilege, of introducing their unſcriptural and pernicious opinions, without contradiction, or being thought the worſe for propagating them, that in the end, they may ſubvert the precious and important truths, which, tho' painful to them, are the diſtinguiſhing and comforting doctrines of the goſpel.

P. This is indeed poſſible.—I know they have a bitter enmity againſt the doctrines, which I fully believe, were delivered to us by Chriſt and his diſciples. And I know alſo, that they have been far more ſevere, in ridicule and ſarcaſm, againſt your ſentiments, than ever you have been, in your ſerious obſervations, on their errors; and that they have been quite perſonal in their remarks againſt you, which I have never noticed in you againſt them, or any body of men: You only point out the evil of falſehood and error, wherever it may be found. Indeed from their pleas in favor of extenſive catholiciſm I have expected more candour in them than I have generally found.

C. Are you confident, that all of them believe, that there is any thing criminal in holding erroneous opinions? Do they all expect, that men will be called to an account, or puniſhed for them in the world to come?

P. They generally say, that the truth is important, and hence urge, that all men should be left to seek it out for themselves, without any one to teach them, and inculcate upon them one sentiment, in preference to another, lest they should be biassed, and led into error. (Though for myself, I cannot see why people, and especially parents should not attend as much to the religion, as to the reputation of their children.) But I know, it is a maxim with some of them, that no one will be condemned for his opinions at the last day, provided he be sincere in them.

C. Is not *sincerity* in this matter, a very vague and unmeaning word? Are not Christians, Deists, Pagans and Mahometans, sincere in their opinions, do they not sincerely believe what they do believe? And can it be supposed, that it will never be brought up against men, that they have disbelieved God, rejected truth, and embraced error, against the clear evidence of the holy scriptures, provided only that they really disbelieved God, really rejected truth, and really embraced error, notwithstanding a clear evidence of divine testimony?

P. The scriptures are plain and express on this subject. God did condemn the worshippers of Moloch, though they gave the greatest possible proof of their real belief, in their abominable religion, by sacrificing their own babes.—He has threatened, that he that believeth not on the Lord Jesus Christ, shall be damned.—He has declared, that there are damnable heresies, and doctrines of devils—and that he sometimes gives up men, to strong delusions, to believe a lie, that they may be damned, which he does by way of wrath, because they have pleasure in unrighteousness.—And to this import he says, how can they believe on him of whom they have not heard?—Faith comes by hearing. And he has borne testimony against false sentiments, as much as against evil practices, by commanding, that heretics should be cast out of the church.—Indeed a compliance with, and belief in the religion of the surrounding nations, was death to a Jew, by the law of God, given to Moses. I am therefore persuaded, that false sentiments respecting religion are highly criminal in the sight of God.

C. From what source do errors concerning the leading doctrines of the gospel arise among us?

P. I cannot account for them, in any way, but from depravity of heart. I see not, why rejecting the testimony of God must not arise from the same spirit, as rejecting the law of God. The scriptures teach us, that they that do evil, hate the light, and will not come to the light.—I think God provided sufficiently for the instruction of this world, at an early age, so that religious truth never would have been lost, or falsehood taken place, if men had not loved darkness rather than light, and even now, I conceive, that if men were well disposed, and ready to embrace truth, a very little time would suffice, to have all the earth filled with the knowledge of the glory of the Lord. I have thought, that it is an awful defamation of God, to accuse him with being the author of instructions so ambiguous, that men of honest minds are liable to make gross mistakes, concerning the doctrines he would communicate; or to say, that he has left the scriptures so ill supported with evidence, that honest men are liable, after candid enquiries, to be in doubt of their authenticity.—An evil heart must be the source of all

groſs errors in religion, and they are as criminal and dangerous, as wicked conduct: theſe reciprocally increaſe and ſtrengthen each other.

C. But you would not have me ceaſe preaching againſt evil practices, becauſe ſome of my hearers live in them. You would have me expoſe the evil and danger of them, and warn people againſt them, though ſome are very unwilling to endure ſuch preaching; and are ready to ſay, I am pointed and perſonal againſt them. Why then ſhould I not preach in the ſame manner again hereſies, ſince they are equally ſinful, and contrary to the word of God: The one, as contrary to the teſtimony; as the other, to the law he has given us.

P. Doubtleſs it would be proper, if people would endure it.

C. People are equally attached to both, and from nearly the ſame cauſe—to one, for the gratification of their avarice and carnal affections; and to the other, that they may rid themſelves from reſtraints on theſe luſts and gratify their pride and aſſumed independence on God. In reality they are no leſs oppoſed to the one, than to the other. The truth is, they wiſh to ſet all opinions on a level, which in its conſequence muſt effectually deſtroy the credibility and influence of all, and free men from all the reſtraints of religion, and ſo open the floodgates to every ſpecies of irreligion and iniquity.

P. It muſt be a moſt impious and blaſphemous Catholiciſm, which aims, under the maſk of liberality to baniſh every thing deſirable from the world.

C. Its effects are now awfully viſible in the wretched ſituation, of one which till lately, was among the moſt refined nations of Europe. There is no doubt, that the infidelity, depravity of manners, perſecutions, aſſaſſinations, and deſpotiſm in France, are more owing to the prevalency of this ſpecious liberality of opinion, than to any other cauſe, and perhaps than to all others put together.

P. You are certainly right.—I am fully convinced.—And ſhall henceforth juſtify you, in bearing teſtimony againſt heretical opinions, and eſpecially againſt this unbounded catholiciſm, which is the rage of the day.—I am perſuaded, that both our civil government, and religion, are in much greater danger from this falſe character, than from any other quarter. I beſeech you, if poſſible, effectually to convince your hearers of this, and make it a leading object in your public inſtructions.

C. I thank you for your viſit, and hope you will conſider, that you, and I, and all good people, have but one intereſt; and that it is the duty of all, to unite our exertions, in our ſeveral ſtations, in favor of religious truth, and the importance of it; to rally round the word of God, oppoſe wickedneſs in every ſhape it may aſſume, whether in doctrine or manners, and eſpecially, that by fervent prayer, and holy lives and converſation we exemplify the reality, neceſſity, and excellency of true and experimental religion.

P. I feel the importance of it, and hope I may not weaken, but aſſiſt, and promote the precious common cauſe.

Paul's Experiences.

THE ſcriptures teach the neceſſity of experimental religion. The preſent revival of religion, in many places, is a work of God, by which he confirms this doctrine. It is illuſtrated by many examples on holy record; they are all uſe-

ful and inſtructive. Among others, the experience of the apoſtle Paul is worthy of attention. He gives a ſummary account of it, in the ſeventh chapter of his epiſtle to the Romans. He tells us in the ninth verſe, that he was alive without the law once; but when the law came, ſin revived, and he died. By this it appears

1. That Paul was once without the law; which was before his converſion. But this declaration muſt be taken in a qualified ſenſe. He was well verſed in the law, as taught by the Jewiſh Rabbies. He had made it his principal ſtudy, under the inſtruction of Gamaliel, a famous doctor; and he was exceedingly zealous of it, and profited above many. But he was without it, in that he had no ſenſe of its purity, and ſpirituality. He regarded it as a mere ritual, claiming only external conformity. He had never known its demands on the heart, and its univerſal extent over the whole man. His views of the law were very much like thoſe of moſt impenitent ſinners, in the days of their tho'tleſs ſecurity. They uſually have no ſenſe of the holineſs and extent of the ſervices required.

2. While Paul was without the law, he was alive. He viewed himſelf alive. He knew not that he was in a ſtate of ſin, which is ſpiritual death. His conſcience was void of offence. He was ready to ſay, All theſe commands have I kept from my youth up; what lack I yet?—And he had no ſenſe of his condemnation, which alſo is juſtly called death. He verily tho't, that he lived like a ſon of Abraham; and that he did God ſervice, even when he perſecuted his church. And that he ſhould unqueſtionably be juſtified before God.—In this he reſembled moſt of the Phariſees; and many ſelf-righteous ſinners of the preſent age. They depend on their inoffenſive morality, and regular attendance on the forms of duty; and cheriſh the fallacious hope, that God will notice them with his favor, at the laſt day.

3. While Paul was thus alive without the law, the commandment came. This was, when he was on his memorable journey to Damaſcus, in full oppoſition to Chriſt and his cauſe. Chriſt arreſted him. Truth was now bro't into his view. The commandment came with power. He ſaw it in its ſpirituality. It no longer appeared a carnal ritual, but a law to the whole ſoul, requiring holineſs of heart and life, and condemning every tranſgreſſion of the rules of perfect purity. O how different, at this time, were his ideas of God and duty, from what till now they had always been!—How new and ſolemn are theſe things to ſinners, when for the firſt time, the commandment comes!

4. When the commandment came, ſin revived. His former ideas of his own goodneſs and righteouſneſs now forſook him. His conſcience, which was formerly void of offence, was filled with anguiſh, by ſudden, and dreadful diſcoveries of his heart and life. He found that all was wrong—that he was totally depraved, in his affections and conduct.—Such are the uſual diſcoveries made to ſinners, when God takes them in hand, in the day of their convictions, and ſets their ſins in order before their eyes.

5. When the commandment came, he died. All his hopes of juſtification, on the plan which he had ſo long and ſo zealouſly purſued, were at an end. He ſaw himſelf certainly and righteouſly

condemned. He knew little or nothing of the way of juſtification thro' Chriſt. And had he known it, his proud heart would have riſen againſt it, until he was humbled by a ſuperior power. He trembled. He was aſtoniſhed. He fell down. He cried out through his diſtreſs, 'Lord what wilt thou have me to do.' His anguiſh was ſuch, that he could neither eat nor drink, for three days and three nights. Hell was open before him, and deſtruction had no covering. He found trouble and ſorrow.—Thus when ſinners learn the import of the divine law, and ſee the ſtate of the controverſy between God and themſelves, their deluſions vaniſh, they find themſelves condemned, no leſs by their own conſciences, than by the law of God; and they ſee themſelves dependent on the ſovereign good pleaſure of God, to whom it belongs, either to ſubdue and ſanctify their hearts, or execute upon them his wrath, as ſhall ſeem good in his ſight.

6. After this, we find that Paul was made alive by Jeſus Chriſt. This took place when he caſt himſelf upon free grace. Chriſt, by his ſpirit, imparted to him ſpiritual life, and by the application of his redemption, ſecured his eternal life. The change was inſtantaneous: he at once delighted in the law of God, after the inner man. He entered immediately on duty in the ſervice of Chriſt, and brought forth the fruits of holineſs, to his dying day. Yet he was not perfect in holineſs; but found occaſion to bewail the law in his members, which warred againſt the law of his mind. To this however he did not yield; but forgetting the things which were behind, he preſſed toward the mark, for the prize of the high calling, which is in Chriſt Jeſus; rejoicing in the hope that at the end, God would deliver him from this body of ſin and death.—Thus it often pleaſes God to renew ſinners, when he has ſufficiently diſcovered to them their ſin and miſery. They immediately enter on the Chriſtian life, and fix their hopes of pardon and ſanctification, on the redemption of Chriſt, and the work of his holy Spirit. They contend againſt their remaining corruptions, are gradually ſanctified, and become fruitful in holineſs, and in the end become meet for the inheritance in glory.

By ſuch wiſe meaſures, God prepares his people to receive and rejoice in Chriſt; and thus he trains them up, for everlaſting bleſſedneſs in his preſence. G.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 *and* 1799, *in a ſeries of Letters to the Editors.*

[Continued from p. 30.]

LETTER III.

From the Rev. GILES H. COWLES, *of New-Cambridge in the town of Briſtol.*

GENTLEMEN,

"THE works of the Lord are great, ſought out of all that have pleaſure therein." This is true of God's works in general; but more eſpecially of thoſe divine operations, which immediately reſpect the advancement of the Redeemer's kingdom, and the ſalvation of ſouls. Theſe operations are peculiarly intereſting and delightful, as they tend moſt directly to diſplay the divine perfections, and promote general happineſs. As

there is joy in heaven over one ſinner that repenteth, ſo the knowledge of the hopeful converſion of ſinners muſt afford peculiar pleaſure to the godly and benevolent on earth. Theſe therefore are important reaſons, why ſpecial revivals of religion ſhould be made public; ſince the knowledge of them has ſuch a tendency to diſplay the perfections of God, confirm and illuſtrate the truths of his word, and give joy to the friends of Zion.

From the hiſtory of divine providence in paſt ages, it appears, that the moſt dark and gloomy ſeaſons in the moral world often immediately precede times of great light and joy. God often ſuffers his church and cauſe to ſink to the loweſt ebb, before he appears for their ſupport, that his grace and power may be the more evidently manifeſted in their relief. When his cauſe appears to be ſinking, his people almoſt deſpond, like the diſciples at the crucifixion of the Saviour, and his enemies rejoice and triumph, flattering themſelves that they ſhall ſoon be wholly liberated from the irkſome reſtraints, and offenſive doctrines of the bible;—at ſuch times, the Lord Jeſus frequently appears in a very unexpected manner for the ſupport of his church and cauſe, by awakening and renewing ſinners; thus diſappointing the expectations of his enemies, and diſpoſing numbers to leave the ſervice of ſin and Satan, and cordially engage on his ſide.

This was in ſome degree the caſe in this ſociety, when the Lord, in his unſpeakable mercy was pleaſed to come down, by the ſpecial effuſions, of his ſpirit, to arreſt the attention of careleſs ſinners, and to revive his work. For the moſt part of the time ſince my ſettlement in the work of the miniſtry in this place, there had been ſome individuals, under ſerious impreſſions; and from ſix to eleven had been annually added to the church. But for a year or two before the revival began, the people appeared to be uncommonly inattentive to their eternal concerns. For more than a year, but one had made a public profeſſion of religion, not more than one, appeared to be enquiring the way to Zion. The concerns of the preſent life appeared to engroſs the attention of moſt. Many appeared to become more and more oppoſed to the truths of the goſpel, and numbers were inclining to Deiſm, Univerſaliſm, and other looſe, irreligious ſentiments. There was an increaſing neglect of public worſhip. The youth in general appeared regardleſs of divine things, fond of vain company and amuſements, and ſome of them were greatly oppoſed to divine truth, and infected with infidelity, and other dangerous errors. It was even ſuggeſted by ſome of the oppoſers, that thoſe who were coming on the ſtage, and would ſoon take the lead in ſociety, were too enlightened to believe ſuch unreaſonable doctrines, as were taught from the deſk; and that when the elderly people ſhould be removed, the riſing generation would not bear ſuch ſentiments. To render the proſpect ſtill more threatening, the ſociety was involved in a violent contention about ſchool diſtricts; which produced much ill will, perſonal animoſity and altercation, and a number of diſagreeable law-ſuits. In ſhort the proſpect, with reſpect to the cauſe of religion, was exceedingly dark and threatening, and the friends of peace and religion were greatly diſcouraged.

This was the ſituation of the ſociety, when the revival began in ſeveral neighboring places in the

latter part of the year 1798. The miniſter of one of thoſe ſocieties preached here, the laſt ſabbath in January, 1799, and gave ſome account of the work of God in thoſe towns, which conſiderably engaged the attention of the hearers, and appeared to affect the minds of ſome individuals.

A conference being appointed on this and the next ſucceeding week, the people aſſembled in greater numbers, and heard with more apparent attention than was expected; conſidering what had been the general appearance for ſome time paſt. The friends of religion were therefore agreeably diſappointed to ſee ſo many preſent, on ſuch an occaſion.

On the ſecond ſabbath in Feb. information was given, that a lecture would be preached at the meeting-houſe on Wedneſday, and that ſeveral miniſters were expected. The people generally aſſembled, and three neighboring miniſters were preſent. The exerciſes were introduced with ſome obſervations on the peculiar attention to religion which had begun in places around, and two ſermons were delivered on the occaſion. An unuſual attention and ſolemnity were ſoon very apparent in the congregation, and numbers appeared deeply affected and in tears. A conference being appointed in the evening, a large ſchool-houſe was thronged; and divine influences appeared more powerful than in the afternoon. The aſſembly was ſolemn as the grave. All ſeemed deeply impreſſed with a ſenſe of the importance of their eternal concerns, and to hear with the moſt eager and anxious attention. The exerciſes continued till 9 o'clock, and yet the hearers appeared as if unwilling to leave the houſe.

The next day, being on a viſit in one part of the ſociety, I converſed with three young perſons who appeared to be feelingly convinced of their ſin and danger; who were the firſt that had any converſation with me reſpecting their eternal concerns. But within a week from this lecture, perhaps fifty appeared to be under a deep conviction of guilt and danger; and ten or twelve entertained a hope, that they were reconciled to God. Thus the divine ſpirit, in its quickening influences, ſeemed to deſcend like a ſhower in the different parts of the ſociety. Almoſt all appeared to be ſo far affected, that the general inquiry and converſation were about the things of religion. At firſt it was in ſome, perhaps, an affection of the paſſions, but as this ſubſided, it was in many inſtances ſucceeded by a deep and rational conviction of their guilt, danger, and need of the Saviour, and the renewing influences of his ſpirit. For ſeveral months the work of conviction continued to extend, tho with leſs rapidity than at firſt, and there were frequent inſtances of hopeful converſions; till by ſome diſagreeable occurrences the work appeared to be greatly retarded in the month of June. At that time a ſectarian controverſy about certain ſentiments, little connected with the eſſential truths of religion, unhappily aroſe, and for a time engaged much of the attention and converſation. This produced diſputes and ill feeling, and ſeemed greatly to divert from that anxious concern for the ſalvation of the ſoul, which had before prevailed. And altho in a few weeks this diſpute in a great meaſure ſubſided, yet the revival never recovered its former life and power. And there has appeared to be very few new inſtances of conviction or converſion ſince that time. This ſhews

the pernicious tendency of ſuch controverſies to check religious awakenings, and quench and grieve away the ſpirit of God. How cautious then ſhould all be of introducing ſuch diſputes in times of peculiar attention to divine things, leſt they be the means of retarding the work of the Lord and preventing the ſalvation of ſouls? Thoſe, who will do it, to promote a private party intereſt, manifeſt, that they are more influenced by ſelfiſh party feelings, than by a real diſintereſted regard for the cauſe of religion and the good of ſouls.

But to proceed in narration, it may be obſerved, that the moſt, who have had a thorough conviction of their entire depravity, great guilt and danger; entertain a hope that they have become reconciled to God. A few yet remain under ſerious impreſſions, who do not ſuppoſe they have embraced the Saviour; while ſome, it is to be feared, who have been in ſome meaſure awakened to a ſenſe of their ſin and danger, have worn off their conviction.

How affecting is it to conſider, that there is reaſon to fear, that all the ſolemn calls, warnings and ſerious impreſſions, with which they have been favored, will by being thus abuſed, harden them in ſin, and dreadfully increaſe their final condemnation?

Religious conferences or lectures have been attended almoſt every week ſince the revival began, and ſome times ſeveral in a week in different parts of the ſociety. For a number of months, people flocked to them in crowds, and liſtened with a moſt eager attention, to what was delivered. Theſe meetings, were attended with order and regularity, and appeared to be greatly bleſſed as means of promoting convictions and converſions. But after a while thoſe, who remained unawakened, or had worn off the ſlight impreſſions, with which they had been at firſt affected, generally neglected the religious meetings, and grew more hardened and oppoſed than ever. Their ſituation appears very dangerous and deplorable, and all, who have a benevolent regard for the ſouls of their fellow-creatures, muſt be diſpoſed to pity and pray for them, however lightly they may treat ſuch things. For to them, theſe affecting words of the prophet are in ſome degree applicable, "The harveſt is paſt, the ſummer is ended, and they are not ſaved."

There has appeared among thoſe, ſeriouſly affected, a peculiar diſpoſition to hear, and get divine inſtruction, and an unwillingneſs to leave religious meetings after the public exerciſes were concluded, as long as they could hear religious converſation. It was pleaſing to ſee, with what ſolemn attention and apparent ſatisfaction, many of the youth liſtened to divine inſtruction, who a few weeks before were thoughtleſs of the important concerns of religion, and took their greateſt pleaſure in balls, vain company, and amuſements. But the ball-chambers and card-tables were now forſaken. And thoſe, who were ſerious, were deeply impreſſed with a ſenſe of the hurtful tendency of ſuch things, to divert the attention from divine things, quench the ſtrivings of God's ſpirit, and harden in ſin.

One hundred have made a profeſſion of religion, and been received into this church, ſince the revival began, of whom 61 are females, and 39 males. About 60 are under 30 years of age, and there may be perhaps 12, who are nearly 50, or upwards. This ſhows the great importance of cor-

dially engaging in religion in the ſeaſon of youth, and the dangerous and critical ſituation of thoſe, who have continued impenitent till on the decline of life; ſince ſo few appear to be renewed or bro't to repentance in this latter period. The moſt, who have made a public profeſſion, ſuppoſe, that they have become reconciled during this peculiar effuſion of the Holy Spirit; but ſome, who date their converſion ſeveral years back, have now been more quickened, and confirmed in their hopes. Others have been ſhaken from their old hopes, been brought to ſee that they were building on the ſand, and have now hopefully embraced the Saviour, and thus built on the rock of ages. There are perhaps 20 who entertain a hope of having made their peace with God, and who have yet made no public profeſſion.

It may be remarked, that the converts are chiefly from families where one or both the parents were profeſſors or hopefully friendly to religion, and where ſome ſerious regard had been paid to divine things. This conſideration affords parents a very powerful motive to engage in religion, and bring up their children in the nurture and admonition of the Lord. By neglecting theſe things, parents are deſtroying both themſelves, and their children.

Having given this general ſketch of the beginning and progreſs of the revival; I ſhall proceed to ſome obſervations, to illuſtrate in a more particular manner, the nature of the work.

It has been remarkably free from all irregularity and enthuſiaſm. The convictions have been rational, but deep and powerful. When firſt awakened, perſons were generally moved by a ſenſe of danger. They generally ſet out with a reſolution and expectation to do ſomething to make themſelves better—commend themſelves to God, and procure his favor, having no juſt ſenſe of their entire depravity of heart, or moral inability. But the more they attended to the duties of religion, and endeavored to make themſelves better; the more ſenſible they became of their exceeding depravity and guilt.—Like the woman, who ſpent all ſhe had to be healed of the phyſicians, they were ſenſible, that they were nothing bettered, but rather grew worſe. They were ſoon brought to ſee, that their hearts were full of ſin and oppoſition againſt God; and thus were feelingly convinced of the truth of theſe declarations of ſcripture concerning ſinners—that they are dead in treſpaſſes and ſins—are enemies to God—that every imagination of the thought of their heart is only evil continually, and that none can go to Chriſt, unleſs drawn by the Father. When under thorough conviction, they would readily acknowledge, that they were ſenſible, that they were greatly oppoſed to God's character, laws, and government—that they had always acted from a wicked, ſelfiſh heart, and therefore had never done any thing right in the ſight of God. They would obſerve, that they formerly had no idea, that they were oppoſed to God, but uſed to ſuppoſe, that they had ſome love to him, and did many things which were right and acceptable in his view, and that it therefore appeared as if it would be hard and unjuſt in God to doom them to deſtruction: but that they were now ſenſible, they had always been in oppoſition againſt God—had always acted from a ſinful temper, and ſo had been ſinning againſt him in all

their moral conduct, and that he might juſtly caſt them off forever. In this ſtage of their convictions they did not feel, as if their great ſinfulneſs conſiſted in any particular ſinful miſconduct or immoralities, but in their hearts, that great fountain and ſource of all wickedneſs, and in the general temper, which actuated them in all their conduct. They were feelingly convinced, that they never could enjoy any real peace or happineſs, or participate in the holy enjoyments of heaven, unleſs their hearts were renewed by the divine ſpirit. They were alſo fully ſenſible, that ſuch was their depravity and oppoſition to God and holineſs, that they never ſhould repent, and cordially embrace the goſpel, unleſs influenced by the ſpirit of God; and that he might, in juſtice leave them to go on and periſh in their ſins. Thus they felt, that they lay at mere, ſovereign and uncovenanted mercy—that their only ground of hope was, that God, through Chriſt could have mercy, on whom he would have mercy. In this ſituation they were ſenſible, that the doctrine of divine ſovereignty or election, which mankind naturally oppoſe and deny with ſuch bitterneſs, was their only ground of hope. For if God were not to have mercy upon them, till they had done ſomething to recommend themſelves to his mercy, or to procure his grace they felt that their caſe would be hopeleſs. Neither did they feel, as if their hearts being wholly depraved or oppoſed to God, would afford them any juſt excuſe for remaining impenitent; but they were feelingly convinced that ſhould they periſh, the blame would fall upon themſelves. This view of their character and ſituation ſtripped them of their ſelf-righteouſneſs and ſelf-dependence, rendered them ſenſible of their need of the Lord Jeſus, as their Saviour, to deliver them both from the power and puniſhment of ſin, and ſo prepared them to truſt in him alone for ſalvation.

Theſe were generally the views and feelings of thoſe, who now hope they are reconciled, while they were under conviction, although there might be ſome circumſtantial differences. The convictions of ſome were more ſharp and powerful than thoſe of others.—Some experienced them for a longer, ſome for a ſhorter term. But when they were very powerful, the ſubjects of them commonly found relief the ſooner. A certain perſon, who is among the hopeful converts, was not under real conviction more than half a day, before her mind was filled with comfort. She lived in a remote part of the ſociety, which rendered it difficult for her to attend public worſhip and ſo had not been at any religious meetings, ſince the uncommon attention began. But hearing of it, and of the converſation of ſome youth, who appeared to be converts, it ſtruck her mind, that it muſt be ſomething great and powerful to produce ſuch a change in their feelings and converſation; and that therefore converſion muſt be a great and important change. Soon after this ſhe attended a meeting one evening, and thought ſhe never before heard ſuch truths and exhortations, as were delivered by the ſpeaker. As he endeavoured to ſhew the importance of religion for ſupport on a dying bed, and preparation to meet our judge in peace, ſhe was affected with a ſenſe of the dreadfulneſs of being called to meet death, while in a ſtate of ſin and oppoſition againſt the Almighty. Theſe thoughts lay with weight on her

mind that night, till ſhe fell aſleep, and returned next morning when ſhe awoke. But ſoon after, ſhe was very powerfully impreſſed with a ſenſe of her exceeding wickedneſs and criminality, and felt, as if ſhe was the moſt vile, unworthy ſinner on earth. She was ſo oppreſſed and diſtreſſed with a ſenſe of her ſinfulneſs, that ſhe could not attend to the concerns of her family. But before noon her mind was relieved. Her heart was filled with joy, love and praiſe to God from a view of the lovelineſs of his glorious character, and of his great mercy and condeſcenſion to ſinners. Her great deſire was that all would praiſe God. She continued in this ſituation, praiſing and rejoicing in God two or three days, before ſhe thought ſhe had any title to ſalvation.

Others were under conviction three or four days, or a week, and ſome for ſeveral weeks or months, before they appeared to become reconciled to God.

When they found ſenſible relief in their minds, it was commonly from a diſcovery of the glory, amiableneſs, and rectitude of the divine character, and from a diſpoſition to ſubmit to God. On diſcovering the glory of the divine character they felt a diſpoſition to love, praiſe and rejoice in God, whatever became of them. They had new views and feelings towards almoſt every thing around—Jeſus Chriſt appeared glorious and lovely, and ſuch an all-ſufficient Saviour, as they needed; and therefore they cordially truſted in him for ſalvation. They were pleaſed with the terms of the goſpel, which are calculated to exalt God and humble ſinners. They could rejoice, that the Lord reigned, and would diſpoſe of all events, as he ſaw beſt. The bible appeared new and delightful; they cordially approved of its truths and requirements as juſt and reaſonable. Sin appeared hateful; they felt very vile and criminal on account of their ſin and oppoſition againſt God, Jeſus Chriſt, and the goſpel, and were ready to wonder, that they had been ſpared, or that there was any hope in their caſe. They felt a diſpoſition to love and forgive their enemies, and to ſeek and pray for the ſalvation of all around them. Theſe and other ſimilar views and feelings have been generally manifeſted by the converts. But ſome have manifeſted a much more lively ſenſe of theſe things than others. At firſt their minds were ſo engroſſed by theſe objects, that they thought little or nothing about their own ſalvation. Others have obſerved, that it ſeemed to them, that God's character would appear glorious and lovely, and they could rejoice in it, even if they ſhould be caſt off. Their love to God and his government appeared to originate from a real reconciliation to his holy character, and therefore to be eſſentially different from that falſe, ſelfiſh love, which ariſes from a belief that God is reconciled to us, and deſigns to ſave *us in particular*. For it is from finding in themſelves this love and reconciliation to God's character, law, and government, and a diſpoſition to delight in the truths and duties of religion, that they indulge a hope, that they have become heirs of ſalvation.

Thoſe, who entertain this hope, generally appear to have a humble ſenſe of their ſinfulneſs, unworthineſs, and entire dependence upon God, and continual need of the quickening, aſſiſting influences of the holy ſpirit; and expreſs an earneſt deſire to be freed from their remaining depravity. Numbers of

the youth have obſerved, that they formerly ſuppoſed religion to be gloomy, diſagreeable, and that it would deſtroy all their pleaſure and comfort, ſhould they embrace it. Therefore they could not think of engaging in it, and were really afraid they ſhould have it. But they now ſay "they never knew what real peace or happineſs was before—that at times they find a joy and ſatisfaction in God and divine things, which far exceeds all the pleaſures that the world can afford, and that they have experienced more real happineſs in attending one religious meeting than in all their vain, ſinful amuſements."

The peculiar doctrines of the goſpel, ſuch as the entire depravity of the natural heart, regeneration by the efficacious influences of the holy ſpirit, juſtification by faith alone, God's ſovereignty and univerſal government, or his decrees and election—theſe doctrines which are ſo croſſing to the depraved feelings of the natural heart, and ſo bitterly oppoſed and denied by many, appear to be very fully and cordially embraced by thoſe who are hopefully renewed. Altho' many of them once diſliked theſe doctrines, and thought them very hard and unreaſonable, as impenitent ſinners generally do; yet they appeared to be led immediately into them by the convictions of the divine ſpirit, as being the only doctrines which afforded any ground of hope to ſinners. Some of them have obſerved, that it appears to them, that every one who has been brought to a juſt ſenſe of his ruined ſituation, through the renewing influences of the ſpirit, and become reconciled to God, muſt be convinced of the truth of theſe doctrines, and cordially embrace them. Several have told me, concerning the *Articles of Faith*, adopted by this church, that the firſt time they heard them after this change, it appeared to them, that they had been greatly altered from what they were before. For they uſed to appear very hard and unreaſonable and as if none could really believe or approve of them; but that they now contained nothing, which did not appear rational and to which they could not fully and cordially aſſent.

It may be uſeful here to give ſome particular account of a remarkable diſplay of the ſovereign power and mercy of God in awakening a certain perſon. He was a young married man, who was inclining to infidelity, and made very light of the revival when it began, calling it deluſion, enthuſiaſm, and prieſtcraft. As his wife was among the firſt who appeared ſeriouſly impreſſed; he endeavored to divert and hinder her attention, and to ridicule her out of her ſerioufneſs. He was highly diſpleaſed, becauſe ſhe was affected, and ſhed tears at hearing a ſermon, and ſaid, he was aſhamed of her folly, and that no preaching or miniſter could ever fetch a tear from him. Sometime after his wife was apparently reconciled to God, ſhe was about to go with a number of others to be examined for admiſſion into the church. He endeavored to diſſuade her from it, ſaying, that was unneceſſary, and that ſhe could as well live religion, without making a public profeſſion, as with. But as ſhe, thinking it to be her duty, went to be examined; he was greatly diſpleaſed—would hardly ſpeak to her, and ſcarcely take his food for ſeveral days. He told her brother, that he deſigned to go to ſea, and ſwore that he never would go into the meeting-houſe with her

again. But that very day there was a lecture appointed at the meeting-houſe, and as the family were getting ready to go, her father, with whom he lived, propoſed that he ſhould go with them in the waggon. Forgetting his promiſe he accordingly went, and as he entered the meeting-houſe, he was firſt of all powerfully ſtruck with the recollection, that he had ſworn never to go there with his wife again. He was greatly ſhocked at the thought of his raſh and wicked oath. The ſermons, which were delivered, made a powerful and deep impreſſion on his mind. It ſeemed, he obſerved, as if the diſcourſes were addreſſed directly to him; and he was greatly affected and in tears during a conſiderable part of the religious exerciſes. He was apparently in great diſtreſs of mind for ſome time, and ſeemed deeply ſenſible of the madneſs and wickedneſs of his former conduct, in oppoſing and making light of divine things. After a while he was relieved from his diſtreſs of mind, and obtained a hope, that he was reconciled to God. He has ſince with his wife, made a public profeſſion of that religion, which he once oppoſed and deſpiſed. It is to be hoped, that his life may be ſuch as to adorn his Chriſtian profeſſion, and be evidential of a real change of heart. But whether it ſhould be ſo, or not; ſtill it appears to have been a remarkable diſplay of the power of God in favor of divine truth.

Such remarkable revivals of religion afford ſtrong evidence that the ſcriptures are from God, ſince the truths contained in them, are attended with ſuch a divine power in awakening, reforming, and renewing ſinners. No other doctrines or ſchemes of religion have ſuch powerful effects. The bible informs us, that the preaching of the goſpel produced ſuch happy and glorious effects, where it was firſt propagated by the apoſtles. Great multitudes both of Jews and Gentiles were then awakened, turned from ſin to holineſs, called out of darkneſs into marvellous light, and added to the church of Chriſt. When therefore we ſee the goſpel now producing ſuch effects, they greatly confirm its truth and divine origin.

Such ſeaſons of peculiar attention to divine things plainly manifeſt, that the power which renders the goſpel ſucceſsful, is of God, and not of man; and that agreeably to the declaration of the apoſtle: "Paul planted, Apollos watered: But God gave the increaſe." For we ſee from fact, that at one time the preaching of the goſpel, for years, has little or no effect—few or none are awakened and renewed. At another time theſe ſame truths, which have been heard year after year with no apparent effect, are clothed with power, arreſt the attention of numbers, and are the means of producing a wonderful change in their feelings and ſentiments; ſo that many now cordially believe and embrace thoſe truths, which a few weeks before they bitterly oppoſed and denied; and now take pleaſure in prayer, reading the ſcriptures, ſerious converſation, and the other duties of religion, which but a ſhort time ſince they perhaps ridiculed & deſpiſed, or at leaſt neglected and conſidered as very tedious and irkſome. Such facts fully evince, that the power, which produces theſe remarkable effects, is not of man, nor in the goſpel itſelf, but of God; who giveth ſucceſs to the preaching of the goſpel, when and how he pleaſes.

The ſovereignty of God in the

diſpenſations of grace is clearly diſplayed in ſuch revivals; for it is there evident from facts, that God has mercy on whom he will have mercy—awakens and renews one, & not another, as he in infinite wiſdom ſees fit. Altho as before noticed, the hopeful converts are chiefly from families, where the ſabbath, public worſhip, and divine things have been regarded and reverenced; yet ſome have been under powerful impreſſions and convictions, who to human appearance were as unlikely to be impreſſed, as almoſt any in the ſociety. From the ſame family ſome have been taken, others left.

Perſons, who oppoſe, and make light of ſuch peculiar revivals of religion, give the ſtrongeſt evidence, that they have never experienced the renewing influences of the divine ſpirit.

Finally, in ſuch ſeaſons of uncommon attention to divine things, and among ſuch a number of apparent converts, it is to be feared and expected, that ſome are deceived, and will prove ſtony ground hearers, whoſe religion will endure but for a time; and that after a while they will fall away, and manifeſt by their conduct, that they were building upon a foundation of ſand. Should this be the caſe; altho it would be very painful to the friends of religion, yet it would be no more than what, from ſcripture and paſt experience, we have reaſon to fear; and therefore would afford no juſt objection againſt its being in general the work of the Lord. Since there is danger, that ſome may turn back and fall ſhort of ſalvation, the apoſtolic directions, appear very neceſſary and applicable to thoſe who now hope, that they are the heirs of ſalvation. "Let him that thinketh he ſtandeth take heed leſt he fall." "Take heed, brethren leſt there be in any of you an evil heart of unbelief in departing from the living God." As they regard the honor of religion, and their own eternal ſafety, it behoveth them to give all diligence to grow in grace and make their calling and election ſure. And we pray God, that they may in all things adorn the doctrine of God their Saviour by a holy life and converſation—be found faithful in the cauſe of God until death, and then receive a crown of life.

GILES H. COWLES.

New-Cambridge, June 10, 1800.

FROM THE LONDON EVANGELICAL MAGAZINE.

Letters on the exemplary behavior of miniſters. By the late Rev. JOHN BROWN, of Haddington.

LETTER I.

DEAR SIR,

THOUGH I hope that you are not a novice, lifted up with pride, and ready to fall into the condemnation of the devil, yet this is not ſufficient to warrant your entrance into the work of the miniſtry. You muſt not thruſt yourſelf into it, but be thruſt into it by the Lord of the harveſt.* Without a call from Jeſus Chriſt, in your coming forward as a preacher or miniſter, be your learning and piety ever ſo eminent, you but treacherouſly counterfeit his commiſſion, and employ yourſelf as a

* Matt. ix. 38. Heb. v. 4.

N. B. It is earneſtly requeſted of the Reader of theſe Letters, that he will, as he proceeds, turn up and muſe on the paſſages of Scripture, cited in them, as the means of ſhedding light on the reaſoning, and of imparting divine force to the exhortations contained in them.

robber of ſacred honors and revenues, while at the ſame time you expoſe yourſelf to the dreadful diſpleaſure of God, during all your days.* His inward call by his Spirit muſt appear in your cordial compaſſion to periſhing ſouls, in your humble, earneſt, and diſintereſted deſire to ſerve him with ſuch gifts as he beſtows upon you, by employing them in winning ſouls to him for their eternal ſalvation, and in your being deeply impreſſed with your own inſufficiency for that important work.† His outward call, in ordinary caſes, is by the invitation, or at leaſt the conſent of the majority of the flock to which you are to miniſter.—Without this, you cannot be their paſtor, nor can they be expected to receive your miniſtrations without prejudice, nor you have reaſon to look on yourſelf as ſent by Chriſt, as his ambaſſador to deal between him and them for their eternal ſalvation.‡

Your perſonal character is of no leſs importance. Unleſs it correſpond with your ſtation and work, no eloquence, order, or even apparent earneſtneſs and diligence, will long make your miniſtrations to be duly reſpected.§

In order that none may deſpiſe you, and that ſuch as are in company with you, may duly revere and ſtand in awe of you.—1. Avoid all levity, and ſtudy a conſtant but not forbidding gravity. Shun all unneceſſary intimacies with obſtinately atheiſtical and ſcornful men.‖ Contract no familiarity with thoſe whoſe imprudence hath rendered themſelves contemptible. Never ſport or jeſt, but in proper company; and never with your inferiors, if you do not wiſh to loſe your authority. Never ſpeak of your ſermons as eaſily ſtudied, or of any religious diſcourſes in a light, unimpreſſive manner. Beware of rendering yourſelf dependant on others for loans, or even for preſents, if they have any tendency to beget or nouriſh a ſervile ſpirit in you. Let unaffected gravity mark, not your words and deeds only, but even your geſtures, countenance, and the whole of your deportment.* 2. While you prudently provide neceſſaries for yourſelf and family; and expend your income in the moſt frugal manner, that you may owe no man any thing, and have to give to him that needeth;† never manifeſt, or even be in anxious care about worldly things, ariſing from diſtruſt of God's providence,‡ or from the deſire of living ſumptuouſly in regard to good clothing, furniture, or from the inordinate and covetous love of riches. Such anxious care decoys a miniſter from his infinitely more important work.§ It renders his mind earthly and grovelling; diſgraces his character; and brings him into contempt. Never indulge in the love of money, by ardent affection, and by unlawful means tending to diſhonor your reputation, or your God and his religion, or to injure your neighbor.‖ Beware of being tenacious of retaining it, when God

* 2 Cor. v. 18—20. Jo. xx. 21. Eph. iv. 11. and iii. 8. Matt. xxviii. 19, 20. Rom. xx. 15. Jer. xxiii. 32. Ezek. xxxiv. 1—7. Num. i. 51. † Deut. xviii. 6. Phil. ii. 20, 21. Iſ. vi. 5—8. 1 Theſſ. ii. 8. Phil. ii. 17. 2 Cor. ii. 15, 16. Jer. iii. 15. ‡ Acts i. 21—23. and vi. 1—6. § 1 Sam. ii. 30. Zeph. iii. 4. Matt. ii. 8, 9, ‖ Prov. ix. 6, 7. and xvii. 12. and xxiii. 9. Matt. vii. 6.

* Prov. vi. 12, 13. Job xxix. 8, 14, 22. 1 Tim. iv. 12. † 1 Tim. v. 8. Rom. xiii. 8. Eph. iv. 28. ‡ Matt. vi. 25—34, § Matt. x. 9. and vi. 24. Acts vi. 2, 3. 2 Cor. ii. 16. ‖ 1 Tim. iii. 3. and vi. 9, 10. 1 Jo. ii. 15, 16. Jam. iv. 4.

in his providence, calls to expend it on the poor and ſimilar purpoſes.* Above all, beware of ever truſting to, delighting or glorying in it.† Such a temper will render a miniſter unfit to call others to prefer ſpiritual and eternal things before the things which are ſeen, and which periſh in the uſing. It will lead him to pervert the word of God, or deal unfaithfully with men's ſouls for the ſake of gain.‡ It will make him careleſs about the ſalvation of ſouls.§ He will alſo thereby expoſe himſelf to the prejudice of his hearers at his miniſtrations; on which account faithful miniſters have been ſo careful to clear themſelves of it.‖ 3. While you avoid every mean grovelling diſpoſition, beware on the other hand, of indulging in ambitious inclinations, in eagerly ſeeking after outward fame, honor, and advancement; in uſing unlawful means to obtain them; in ſeeking them to gratify your own pride, not for the glory of God or edification of his church; or, in deſiring more of them than you deſerve.¶ Let the corruptions of a church give whatever poſſible occaſion or encouragement to this luſt of pre-eminence, the indulgence of it will diſpoſe you to trample all the commands of God under foot; will fearfully root out all proper regard for holineſs; will lead you to make ſhipwreck of faith and of a good conſcience; and tempt you to ſay and do any thing to pleaſe ſuch as can promote your ambitious deſigns. It will ſeparate you from God as far as poſſible, and render you an enemy to him.* It is the ordinary mark of falſe teachers.† Never hunt after vain glory and applauſe from men; eſpecially, in ſeeking it on account of what is not truly praiſe-worthy, as language, external appearance, and other trivial objects, on which little and vain minds are intemperately ſet;‡ or in ſeeking it from what you really have not;§ or by improper and unſeaſonable manifeſtation of your real excellencies or even by affecting to diſparage and diſcommend yourſelf and your works. This temper of mind is contrary to the temper of Chriſt, of his prophets and apoſtles. It will lead you to rob God of his due honor.‖ It will deprive you of a gracious reward from God for your labors; or even provoke him to render you contemptible before men, and an example of his deſtructive vengeance.¶ It will rob you of the joy of a good conſcience, when men ſpeak evil of you.**

I am yours, &c.

[THE Editors on reviewing the following piece think it not improper to be communicated to the people to whom it is directed.

An addreſs to thoſe Congregations which have been viſited with the ſpecial influences of the Spirit.

YOU have received a favor, of infinite value, from the God of all mercies. Think not that you have merited that viſitation of

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* If. xxxii. 7, 8. † Job xxxi. 24, 25. Jer. ix. 23, 24. ‡ Ezek. xiii. 19. 2 Pet. ii. 3. § 2 Tim. iv. 10. ‖ Num. xvi. 15. 1 Sam. xii. 3. Acts xx. 33. 2 Cor. xii. 14. 1 Tim. vi. 9. ¶ 3 Jo. 9. 2 Pet. ii. 16, with Num. 22. Phil. ii. 21. Eccl. x. 5—7.

* 1 Jo. ii. 15, 16. Ja. iv. 4. Jer. xiv. 5. Luke xxii. 25, 26. and xiv, 7—11. † Matt. xxiii. 5—8. If. lxv. 5. ‡ 1 Cor. ii. 1, 4, 13. 2 Sam. xiv. 25, 26. § Prov. xxv. 14. ‖ Jo. viii. 50. and vii. 18. 1 Theſſ. ii. 6. Matt. v. 16. 1 Pet. iv. 11. Phil. iv. 8. ¶ Matt. vi. 2, 16. Mal. ii. 9. Acts xii. 22, 23. ** 2 Cor. i. 2.

divine grace, with which you have been attended. Think not that any thing, which you have done, deſerved the kind remembrance of heaven. Judging from external appearances, many of your places, were in all reſpects, on the principles of men's ordering, the moſt unlikely to be taken while others were left. You are thoſe who have greatly abuſed means; *but grace, that it might appear to be grace*, hath kindly remembered you. When ſinking into a hell of miſery—a hell formed by your own vicious diſpoſitions, there was an opportunity for the infinite wiſdom of God, to glorify his own goodneſs; and he hath not failed to take ſome of the chief of ſinners, that it may be ſeen that the gates of hell ſhall not prevail, and that he can build up his kingdom at what times and in what places he pleaſeth. If any of you have become Chriſtians indeed, your hearts will echo to the truth of theſe ſentiments, and you will feel that divine ſovereignty is glorified in the work of his grace. This work of God hath not yet ceaſed in our land, for we are daily delighted with hearing of new revivals, in places which appeared dry when the ſhowers of grace began to fall. But are not you with whom the work of God began, appearing to relapſe again? Are not many, who thought themſelves to have become Chriſtians, returning again to the world; to its vanities and its amuſements? Have not ſuch loſt their firſt love, and their fervent zeal in ſerving the Lord? Do they not begin by their conduct, to fulfil the predictions of diſbelievers, who ſaid, "Soon we 'ſhall ſee theſe perſons become 'cold who are now ſo warm in re-'ligion, and perhaps falling into 'crimes like others?" Such predictions are always made by the enemies of vital religion, when the Spirit of God is poured out; and is it not ſinful in thoſe who have been the ſubjects of divine influence to permit ſuch predictions to be fulfilled? Perhaps you will ſay we do not know that our love of the truth is abated, or that our zeal hath cooled; but if you do not know this, it may be the caſe.

Have you the ſame ſenſe of that ſolemn eternity into which we all are coming, as you once had? Have you the ſame delight in the duties of religion? Do not ſmaller cauſes prevent you from joining in prayer and the praiſe of God? Have you not leſs ſenſe of the worth of ſouls? Leſs deſire that others may be awakened and ſaved from the judgment and miſery to come? While your viſible zeal, in the cauſe of God begins to abate, do you not alſo find that the duties of the cloſet are leſs agreeable and that you can mingle with the world which thinks little of God, with leſs diſguſt than you once did? Do you not loſe your apprehenſion of the difference in character, which there is between real Chriſtians and thoſe who never appeared to take any pleaſure in the ſervice and praiſe of God? If you find theſe things in experience, they are ſigns of a departing ſpirit, and that you are more fallen from your firſt love than you imagine. But why this beginning coldneſs and where will it end? Are you not weak as ever, and in the ſame need of a divine aſſiſtance to keep you alive to God and make you wiſe for eternity? Do you think that a good beginning will carry you ſafe thro' unleſs you live near to God; or are you ſhaming your former engagedneſs in the cauſe of Chriſt's kingdom! Are your hard hearts

wholly conquered; is your ſin wholly taken away; or do you not begin to hope and cry peace to yourſelves, without a daily evidence that you have a right to truſt in the mercies of God?

Perhaps you may think that it is common for ſuch ſeaſons of refreſhing from the preſence of the Lord to wear away and are eaſy on that account. That it hath been common is not denied, but this prevents not the guilt of thoſe who grieve and reſiſt the Spirit of God. Surely it hath been common for God to depart, where he hath been oppoſed, and for ſeaſons of declenſion to follow ſeaſons of fervor in his ſervice; yet this is only a proof of ſin, and not an excuſe for the declenſion of thoſe who have been ſo highly favored.

The Lord is a God hearing prayer, and perhaps we cannot find an inſtance, in which he hath departed from a people, until they began to loſe a ſenſe of this truth, and of their own need of quickening grace. Do you not in many places ſee, that it is not as it was in months paſt? That new inſtances of deep impreſſion have become more rare, and the engagedneſs of the ſerious declining? But hath this happened in a ſingle place, until it might firſt be ſaid, thoſe who have been accuſtomed to pray are changed in their appearance, and if they have not entirely forſaken the place, they ſtill appear to have loſt the ſpirit of prayer.—They do not appear ſo filled with a love of God's glory and of ſouls as they once were.—They are not ſo careful to nurture beginning ſeriouſneſs and take by the hand, thoſe, who they have reaſon to think are enquiring for the kingdom of heaven. It is well known and our acknowledged belief, that there is no merit in the prayers of men; but if the Lord be a God hearing prayer, and this declenſion be noticeable, ought it not to be reproved? And whatever may be the inſcrutable reaſons of infinite wiſdom, for diſpenſing as he doth, are not you, who do even yet, notwithſtanding your declenſion, coldly wiſh for the preſence of God, the guilty cauſe of his departure, from your families and the places in which you reſide? Have not ſome of you many friends, whom you verily think to be yet in the gall of bitterneſs and under the bonds of iniquity? Are not ſome of you Chriſtian parents, who have children that ſeek for nothing but the wealth and amuſements of the world, and yet you are rarely ſeen in thoſe places that are conſecrated to prayer, for an outpouring of the Spirit of God.—You ſee that your families are paſſed by, and you wonder and ſometimes weep that this is the caſe; but do not know the cauſe. We are ſenſible that the primary cauſe is that God hath not been pleaſed to take them; but a ſecondary cauſe, and it is one that the day of judgment will diſcover, is that you have been ſo avocated in gaining them a worldly good, that you could not leave your farms and your merchandize, to join with others who were praying for the Spirit of God. The Lord left you to this that his judgments might be executed, but will this be your excuſe? It is no excuſe.

How can thoſe, who have in their own ſouls taſted the love and grace of God, think without pain on the deſtruction of others? If they be Chriſtians indeed they cannot do it. Let thoſe who have begun to decay endeavor to revive—let them live like Chriſtians—let them continue to pray and who knoweth but God may return with

a double bleſſing in his hand. If thoſe, with whom God hath been preſent, have ceaſed to ſpeak often one to another, let them ſee their folly and call earneſtly on a Saviour, who appears to be paſſing by, that he would again come into their congregations and bleſs them. In this may miniſters and people be united. 111—723

MESSRS. EDITORS,

IN your propoſals to the public, you deſire biographical ſketches of perſons eminent for piety. If the lives and deaths of ſuch are uſeful to encourage others to virtue, it is conceived that examples of the contrary, which are real facts, will deter from vice and ſhow the danger of falſe opinions. The writer is one whoſe eyes were opened from the dream of falſe pleaſures, by witneſſing the death of Diphormia. The real name of this unhappy woman is meant to be concealed. You will publiſh or ſuppreſs as you think beſt.

A. C.

DIPHORMIA was one of two daughters, who were the only children of their parents. The elder daughter was a perſon of weak underſtanding, and early married an indolent man, with whom ſhe now lives, without ambition of a better ſtate, at a great diſtance from the place of her birth. The parents began life in poverty. The mother hath been induſtrious to an extreme, and is generally called an honeſt, good woman; but without reſolution to adviſe her huſband, or to reprove and control her children. The father was a man of ſtrong reaſon, great art, and an inſatiable love of the world. Hard labor and parſimony ſoon made him an affluent farmer. As his property, and of courſe his influence among his neighbors increaſed, he began to imbibe doubts of the reality of religion and the truth of the ſcriptures, and his ſenſe of obligation to God and of reſponſibility and rewards in an other world was loſt. Theſe ſentiments he often expreſſed before Diphormia, who was his favorite child; and indeed in many reſpects, her natural character reſembled the father. Her powers of underſtanding were good, which joined to a conſiderable degree of vivacity, made her company ſought by the young of both ſexes.

She ſoon appeared to have too much underſtanding to be a female rake; but at the ſame time to have ſo little ſenſe of moral obligation, that the virtuous were afraid of her intimacy. With ſome ſhe diverted herſelf; others whoſe worldly circumſtances were good, ſhe, in vain, attempted to pleaſe; and many of the young and incautious ſhe poiſoned by her inſinuations againſt religion, piety and the ſerious people, as ſhe called them. In doing this ſhe only adminiſtered the poiſon ſhe had received from a father. She often intimated that ſhe believed not in religion—that it would be agreeable enough to viſit the church, if ſhe could hear things that ſhe loved—and that her only concern about another world was, leſt ſhe ſhould at death periſh like the beaſts of the field, never to exiſt again.—In this conduct Diphormia was inſenſible that ſhe was ruining her own reputation, for even the moſt vicious of mankind are afraid of a female, who appears to have no ſenſe of moral obligation.

In the number of her acquaintance was the writer of Diphormia's life, for at this time he wiſhed to diſbelieve; but trembled in

view of the conſequences of a loſs of moral principle. Having given the chief features of her character and principles, he will paſs over many circumſtances, which might be mentioned, illuſtrating the danger of falſe opinions, and come to the awful ſcene which opened his own eyes, and was bleſſed as the means of ſnatching him as a brand from the burning.

Nearly at the age of twenty-eight, Diphormia was taken with a ſlow fever, which on the forty-ſecond day cloſed her eyes, and uſhered her into eternity. The firſt twenty days of her ſickneſs her mind was eaſy, for ſhe entertained no apprehenſion of the iſſue; but at this time, was alarmed by overhearing ſome words between conſulting Phyſicians. From this moment an anxiety of mind began, which continued to the moment of death. The writer was often in her company, and will relate nothing but what was heard by his own ears.—At one time ſhe ſaid, "I 'begin to think I muſt die, but it 'looks like cruelty in God to take 'me away ſo ſoon." Being anſwered, "will it not be better to 'ſleep forever than to endure ſuch 'painful days?" "Ah, ſaid ſhe, 'it will be terrible enough to wake 'no more, but I fear, I ſhall, for 'tho' my body is failing, my mind 'doth not feel like ceaſing to ex-'iſt." On being exhorted to look to God for help and grace, ſhe replied, "I have never heard of 'ſuch a God as I could love, and 'if the God, of whom I have 'heard in the church, be the true 'one, he and I are certainly ene-'mies." At another time ſhe ſaid, "I cannot yet love theſe ſe-'rious people; two or three of 'them have come in to ſee me; 'they took my hand and wept; 'but what made them weep for 'me for they know I never loved 'them?" When exhorted to pray, by a great ſinner who was alarmed by her caſe, ſhe ſaid, "There is no pleaſure in praying, 'but if I could know I ſhould be 'happy, then I would pray."

An aged and pious aunt came in and requeſted, that the miniſter might be called to pray; when ſhe quickly replied, "My father al-'ways ſaid that miniſters are more 'dangerous in ſickneſs than at oth-'er times, but this is not the worſt, 'for when I ſee him it makes me 'think of his texts, and ſome of 'them were dreadful enough, and 'I think I never felt ſo unhappy 'before this ſickneſs, as when I 'heard him take for his text, *It 'is appointed unto man once to die, 'but after death comes the judgment.* 'I had rather you ſhould ſend to 'Mr. —— to pray for me, for 'it ſeems as tho' if he came, I 'muſt certainly die, and who 'knows but Doctor —— if he 'arrives will think of ſomething 'new for my caſe."

When the ſerious aunt requeſted of the father, that public prayer might be made for his ſick daughter, he ſaid, "She is very ſick, 'but I do not love to gratify ſome 'folks." The good woman wept, went to a ſecret apartment and was ſeen on her knees, and overheard praying for the ſoul of her ſick niece. At another time, Diphormia was heard whiſpering, "It 'is my father hath ruined me, had 'I never ſeen him I ſhould have 'been like other people, I hope I 'ſhall not ſee him in the other 'world."

In her laſt days, altho her reaſon appeared to be ſound, ſhe was principally ſunk in a deep ſlumber, and when death actually attacked her, the laſt words ſhe was heard to ſay, were theſe, "O miſerable

'me." She died and was buried, and where ſhe opened her eyes God only knows.

The writer was awfully alarmed for himſelf, and the pains of a convinced conſcience continued for ſeveral years; but now, altho' the chief of ſinners, he calmly hopes in the mercy of God. The father of Diphormia hath ſunk into a ſtate difficult to deſcribe. Poſſeſſed of conſiderable property, but without an heir that he can truſt to graſp and ſave like himſelf, he is only anxious about his lands and his bonds. A gradual decline is carrying him downward, without any great ſenſe of his own decay —without any love of religion or weanedneſs from the world, or perceiving the danger of his ſentiments. He ſoon muſt meet that daughter, who wiſhed never to ſee him in eternity.

The confeſſion of the Freethinker JOHN JAMES ROSSEAU, *Citizen of Geneva.*

I ACKNOWLEDGE to you that the majeſty of the ſcriptures aſtoniſhes me, and the ſanctity of the goſpel fills me with rapture. Look into the writings of the philoſophers, with all their pomp and parade; how trivial they appear, when compared to this ſacred volume. Is it poſſible, that a book ſo ſimple and yet ſo ſublime, ſhould be the work of man? Is it poſſible, that he, whoſe hiſtory it contains, ſhould himſelf be a mere man? Is the ſtyle that of an enthuſiaſt or of a ſectary inflated with ambition? What ſweetneſs, what purity in his morals! What force, what perſuaſion in his inſtructions! His maxims how ſublime! His diſcourſes how wiſe and profound! Such preſence of mind, ſuch beauty and preciſion in his anſwers! Such empire over his paſſions! Where is the man, or the philoſopher, that knows how to act, to ſuffer, and to die without weakneſs, or oſtentation? Plato, in his picture of the imaginary juſt man, covered with all the opprobrioufneſs of guilt, and worthy of every reward of virtue, gives us an exact repreſentation of Chriſt; ſo ſtriking is the reſemblance, that all the fathers ſaw it, and indeed there is no poſſibility of miſtaking it. What prejudice, what blindneſs, to compare the offſpring of Sophroniſca to the ſon of Mary? How immenſe the difference between thoſe two! Socrates dying without pain, and without ignominy, found it eaſy to ſupport his character to the very laſt; and if his life had not been honored by ſo gentle a death, we might have doubted whether Socrates, with all his underſtanding, was any thing more than a Sophiſt. You will ſay, he invented a ſyſtem of moral philoſophy. Others had practiſed it before his time; he only related what they had performed, and drew lectures from their example. Ariſtides had been juſt before Socrates told us what juſtice was; Leonidas had ſacrificed his life for his country, before Socrates had made the love of our country a duty; Sparta was ſober, before Socrates commended ſobriety; before he had given a definition of virtue, Greece abounded in virtuous men. But of whom did Chriſt borrow that ſublime and pure morality, which he, and he only, taught both by word and example!* From the centre of the moſt extravagant fanaticiſm the higheſt wiſdom made itſelf heard, and the vileſt of nations was honored with the ſimplicity of the

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* Matt. v. 21, &c.

moſt heroic virtues. The death of Socrates philoſophiſing coolly with his friends, is the eaſieſt that can be deſired; that of Chriſt expiring in the midſt of torments, abuſed, ſcorned, deteſted by a whole people, is the moſt dreadful that can be apprehended. Socrates taking the poiſonous draught, returns thanks to the perſon, who with tears in his eyes preſents it to him; Chriſt, in the midſt of the moſt exquiſite torture, prays for his bloody executioners. Yes, if Socrates lived and died like a philoſopher, Chriſt lived and died like a God. Shall we ſay that the evangelical hiſtory was invented at pleaſure? My friend, inventions are not made after this manner, and Socrates's hiſtory, of which no body entertains any doubt, is not ſo well atteſted as that of Chriſt. Upon the whole, it is removing the difficulty further back, without ſolving it; for it would be much harder to conceive, that a number of men ſhould have joined together to fabricate this book, than a ſingle perſon ſhould furniſh out the ſubject to its authors. Jewiſh writers would never have fallen into that ſtyle, or that ſyſtem of morality; and the goſpel hath ſuch ſtrong and ſuch inimitable marks of truth, that the inventor would be more ſurpriſing than the hero.

Remarks on the above.

THERE are times in which the moſt ſceptical and vicious are forced to confeſs the truth. It was ſuch a moment with *Roſſeau* when he wrote the above. It is unqueſtionable that he was in the number of thoſe infidels, who prepared the way for that loſs of moral principle to which the preſent convulſions of Europe, may be in part attributed; but infinite wiſdom ordered that through the power of conſcience and an elegant and correct natural taſte, he ſaw the evidence and was forced to confeſs the excellence of thoſe ſcriptures, which his heart wiſhed to diſcredit; and the amiableneſs of that divine character and religion, which the current of his writings tend to debaſe. O truth, how great is thy power, even over the wicked and doubting! If Roſſeau remained a diſbeliever to the laſt, the conviction he hath acknowledged, and the pangs of an accuſing conſcience will form a ſtate of future miſery, equal to the higheſt deſcriptions of the Chriſtian ſcriptures.

Sketches of the Life and Death of THOMAS CRANMER, *Archbiſhop of Canterbury, martyr, burnt at Oxford, for the confeſſion of Chriſt's true doctrine, under Queen Mary, March 21, 1556.*

THOMAS CRANMER, was of an ancient family in the county of Northamptonſhire, in England. He was kept at ſchool from his infancy, and received his firſt degrees in the univerſity of Cambridge. Having by marrying loſt his fellowſhip in Jeſus College, he became a reader in Buckingham College, where he firſt diſcovered his piety, attachment to the pure doctrines of the ſcripture, and eminent theological knowledge. His wife dying prematurely, he was again choſen fellow of Jeſus College, and made doctor of divinity, reader of the principal divinity lecture, and one of the learned examiners, on whoſe opinion the univerſity gave its higheſt degrees, which were then beſtowed on ſtrict principles of merit. In this high ſtation he arrived to great and eminent reputation, both for learning and religion. At this time the great cauſe of divorce between Henry the VIII. and Catharine of Spain his wife, was a

principal ſubject both of civil and religious diſcuſſion. The inconſtancy of the capricious monarch, and the oppoſition he met in the papal court (by whom divorces were then granted) through the influence of the court of Spain became the political cauſe of the reformation in England. Henry had in anger diſmiſſed Campeius and Cardinal Wolſey, the pope's legates, for their tardy proceeding in the matter of the ſeparation. It was now that Cranmer was accidentally introduced to Dr. Gardiner and Dr. Foxe, the king's principal managers in this important affair. To theſe he gave the firſt hints of denying the Papal ſupremacy, and committing the cauſe to be judged, to the principal and learned men in England and the univerſities of Cambridge and Oxford. Cranmer wrote a book vindicating the principles of the divorce, which actually took place, and went on an embaſſy to the pope and the principal parts of Europe, by which he gained the eternal enmity of all the popiſh party.

Being thus introduced to the king's favor he was ſoon made Archbiſhop of Canterbury, and principal prelate of the realm. He was a good man, eminently pious, and faithful in the high office he ſuſtained. Henry while he lived, protected him againſt all the machinations of a wicked court and the popiſh party. In the ſhort reign of young Edward the VI. he was reſpected as a good man and a ſervant of the Lord.

After the death of Edward a controverſy aroſe concerning the ſucceſſion; whether it ſhould be Lady Mary, the daughter of Henry, and neareſt by blood to the throne, but a papiſt; or Lady Jane his niece, but a proteſtant.—Jane was declared queen, through the influence of the Proteſtant party, but the commons prevailed and Mary actually came to reign. Cranmer, in faithfulneſs to the oath he had taken, at firſt was on the ſide of Mary, but through the influence of caſuiſts had conſented that Jane ſhould be proclaimed; ſtill he never oppoſed Mary's actual acceſſion to the throne. In this whole affair he acted like a man eminently conſcientious, but Mary never forgave him, and being in principles a Papiſt did from the firſt determine his deſtruction. The whole papal party, knowing him to be a principal obſtacle to the accompliſhment of their deſign, and an object of bitter vengeance in the mother court of Rome, levelled their ſhafts againſt his reputation and life. Many were the attempts made to deſtroy him and many to gain him to the popiſh party, but he generally was inflexible to his faith and his own underſtanding of the ſcriptures.

Having been for a long time perſecuted by his enemies, in an unguarded moment, he was influenced by thoſe who called themſelves his friends, to ſet his name to a recantation in which he renounced the doctrines of the reformation and declared, his belief in the principles of popery. His having made this recantation affords a ſtriking proof of this truth, that the firmeſt men may at times be ſhaken in their reſolution, when not guarded againſt temptation from their worldly intereſts. From the time of ſigning this paper the good Archbiſhop relented. He felt that he had done wrong, and he never after enjoyed that peace and quietneſs of conſcience with which a full confidence in his own integrity had before this inſpired him. And while this act gave

him diſquiet in his own mind, it did not at all abate the malice of his enemies. His death was determined upon. The offence which he had given to a haughty and implacable Queen, ſhe could not forgive, notwithſtanding he had publicly recanted the errors of which ſhe and her party pretended to accuſe him. He was thrown into priſon and treated with great ſeverity and cruelty. A ſecret commiſſion was made out by authority of the Queen for putting him to death, and ſeveral perſons entruſted with the execution of that commiſſion. A day was appointed for exhibiting him to the view of the public, and the better to carry on the impious farce, a Dr. Cole was appointed by the Queen to preach a ſermon on the occaſion, in which he was directed to cenſure Cranmer and attempt to prejudice the people againſt him. On the day appointed, the venerable Archbiſhop was brought from priſon to the church, where, like a criminal, he was expoſed to public view, habited in mean apparel, and every circumſtance contrived to degrade him in the eſtimation of thoſe who had formerly looked up to him with reſpect. During the preaching of Cole, Cranmer appeared with the humble and patient dignity of a true martyr. Poſſeſſing the ſpirit of his great maſter, he received revilings without even a diſpoſition to revile again, and during the ſervice he twice lifted up his hands to heaven imploring a bleſſing on his perſecutors. After this mock ſolemnity the pious martyr received a ſentence of condemnation, on hearing which he addreſſed the throne of grace in the following prayer :—

"O Father of heaven, O Son 'of God, Redeemer of the world, 'O Holy Ghoſt, three perſons 'and one God, have mercy upon 'me, a moſt wretched and miſer-'able ſinner. I have offended 'both againſt heaven and earth, 'more than my tongue can ex-'preſs. Whither then may I go, 'or whither ſhall I flee? To 'heaven I may be aſhamed to lift 'up mine eyes, and on earth I 'find no place of refuge or ſuc-'cor. To thee, therefore, O 'Lord, do I run, to thee do I 'humble myſelf, ſaying, O Lord 'my God, my ſins be great, but 'yet have mercy upon me for thy 'great mercy. The great myſte-'ry that God became man, was 'not wrought for little or few of-'fences. Thou didſt not give 'thy Son, O Heavenly Father, 'unto death for ſmall ſins only, 'but for all the greateſt ſins of the 'world, if the ſinner returns 'to thee with his whole heart, as 'I do at this preſent. Wherefore 'have mercy upon me, O God, 'whoſe property is always to have 'mercy, have mercy upon me, O 'Lord, for thy great mercy. I 'crave nothing for mine own mer-'its, but for thy name's ſake, that 'it may be hallowed thereby, and 'for thy dear Son Jeſus Chriſt's 'ſake. And now therefore, O Fa-'ther of heaven, hallowed be thy 'name," &c.

Having cloſed his prayer, he addreſſed the people and exhorted them to the practice of every Chriſtian duty. In the courſe of his exhortation he was inſulted by his enemies, and ſpeedily dragged to the ſtake where he was to die as a witneſs to the truth. The wood being kindled and the fire beginning to burn near him, he ſtretched forth his right hand which had ſigned his recantation, into the flames, and there held it, till the ſpectators ſaw it burn to a coal before his body was touched. So

patient and conſtant was he in the midſt of the moſt extreme tortures, that he appeared to move no more than the ſtake to which he was bound. His eyes were lifted up to heaven, and he often uſed the words of the bleſſed martyr St. Stephen, "Lord Jeſus, receive 'my ſpirit," till the fury of the flames extinguiſhed his life, he gave up the ghoſt.

The opinions of RUBRICUS *changed in the hour of death; a late fact in the ſtate of Connecticut.*

RUBRICUS died in the beginning of his twenty-ſecond year. He was the ſon of pious parents who were wounded in the higheſt degree by the death of their child. Although, as parents they wiſhed his ſalvation, they were ever ready to acknowledge that it would be juſt in God to leave him in unhappineſs. For they had ſeen, that being ſeduced by the amuſing company of an old man in the neighborhood, whoſe early days were paſſed in debauchery and his latter ones in trying to diſbelieve, their child was in danger of periſhing by this temptation.

The natural diſpoſitions of Rubricus appeared to be amiable, and all admired the benevolent actions, which were daily occurring in his life; but thoſe who had opportunity for more intimate obſervation, ſaw the young diſbeliever, even in the goodneſs of his life.—The fact was, that being early admoniſhed of his danger by his father, but not believing, he had determined to be as good on his own principles, as Chriſtians were on theirs. He was philoſophically benevolent and juſt to men, but had no piety and repentance towards God or faith in our Lord Jeſus Chriſt. He believed in a heaven, for on his own principles it was for his intereſt thus to believe; but in a ſtate of future miſery he had no belief, ſaying that a God of almighty power could have no motive to puniſh ſinners. He was in the caſe of other ſinners, who ſee nothing of the glory or the beauty of juſtice. He treated all, both the ſerious and profane, with an apparent civility, but ſaying of one "they are too gloomy," and of the other "they are un-'civil and have not benevolence 'enough to preſerve them from 'paining the feelings of people, 'whom they ought to reſpect."

Thus Rubricus was philoſophically going to peace, for he tho't God to be ſuch an one, as he determined he would be, if he were on the throne of the univerſe. He had reſolved never to form the moſt endearing connexion of life; leſt his own heart, or the hearts of others, ſhould be pained by a ſeparation, and he had determined never to be inſtrumentally acceſſary to pain. Pleaſed with his own notions of perfection and eſpecially of benevolence, it is not probable that he ever had a true idea either of the goodneſs or juſtice of God.

His firſt decay took place in conſequence of extreme exertion, and he died becauſe men muſt die, rather than by any diſeaſe which phyſicians could regularly name. Through the firſt months of diſeaſe he was penſive and gloomy, becauſe, as he ſaid, he was deprived of the ſocial and benevolent pleaſures of life; but after he ſaw his caſe to be dangerous, he reſumed a calmneſs, which continued until the two or three laſt days of his life. He delighted to ſee a cheerful countenance by the ſide of his ſick bed, and appeared to make

little difference in converſing with the pious and the profane, for all were civil in ſo ſolemn a ſituation; as they clearly ſaw him approaching to a diſſolution. By his own deſire a very aged clergyman viſited him two or three times in a week. The good man in converſing with Rubricus at firſt appeared to have ſome fears; but as the converſation never turned on the principal ſubject of his errors, he was pleaſed with the particular deſire, which was always mentioned before prayer, "that he would give thanks to 'God, for his goodneſs."

The third night before he died he was in great diſcompoſure. The aged miniſter was ſent for by his own deſire, to whom on entering the room, he ſaid, "I fear that 'I have deceived myſelf. Until 'this night I never thought it poſ-'ſible that God ſhould make any 'one miſerable. A new thought 'has occurred to me, and I won-'der that I never had it before. 'More than half my life has been 'filled with diſappointment and 'unhappineſs, under the govern-'ment of the ſame God, into 'whoſe preſence I am going, and 'why may it not be ſo with me 'forever? I have been ſtrangely 'blind in this point and am afraid 'for myſelf."

The good man was deeply affected, for he now ſaw his firſt fears to be truly grounded. Scarcely did he leave the bed-ſide, until death had done its work. He inſtructed, he prayed, he called the trembling youth to the blood of a Saviour and the grace of God, but there were no apparent comforts in the hour of his departure. His deſtiny is known in the counſels of heaven. Two parents, who were pious and prayerful, each one kneeling, in the laſt moments held the cold hand of a dying ſon and often did their voices join in painful concert, "O Lord have 'mercy on our child."

SINCERUS.

[ON the preceding account, the Editors remark, that it is thus many are deceived by a falſe idea of benevolence without juſtice.]

ANECDOTES.

WHEN Mr. Paſchall obſerved any of his friends to be afflicted at ſeeing the ſickneſs and pain he underwent, he would ſay;—"Do not be ſo concerned for me. Sickneſs is the natural ſtate of a Chriſtian, becauſe by it we are what we always ought to be, in a ſtate of ſuffering evils, mortified to the pleaſures of ſenſe, exempt from all thoſe paſſions which work upon us as long as we live, free from ambition or avarice, and in a conſtant expectation of death. And is it not a great happineſs to be by neceſſity in that ſtate one ought to be in, and to have nothing elſe to do, but humbly and peaceably to ſubmit to it?" This is a noble, a juſt, a comfortable reflection!

Mr. HOOKER, the firſt miniſter of Hartford, when one that ſtood weeping at his bed-ſide, when he lay dying, ſaid to him, Sir, you are going to receive the reward of all your labors? he replied, "Brother, I am going to receive mercy?"

MR. *HERON*, a miniſter in New-England, when dying and leaving a family of many ſmall children; his poor wife fell a weeping, and ſaid, alas, what will become of all theſe children? He preſently and pleaſantly replied, "Never fear; he that feeds the young *Ravens*,

will not ſtarve the young *Herons*." And indeed it came to paſs accordingly. It was an ancient obſervation concerning the Engliſh martyrs under the bloody Marian perſecution, "That none of them went more joyfully to the ſtake, than thoſe who had the greateſt families to commit unto the Lord."

Mr. PHILIP HENRY, when dying, his pains being very ſharp, ſaid to his neighbors who came to ſee him, O make ſure work for your ſouls, by getting an intereſt in Chriſt, while you are in health; for, if I had that work to do now, what would come of me? A little before his laſt illneſs, he wrote to a reverend brother, "Methinks it is ſtrange, that it ſhould be your lot and mine to abide ſo long on earth when ſo many of our friends are triumphing above; but God will have it ſo; and to be willing to live in obedience to his holy will, is as true an act of grace, as to be willing to die when he calls." He was ſometimes taken with fainting fits, and when recovering he would ſay, "Dying is but a little more." Once he ſaid, after a little recovery, "Well, I thought I had been putting into the harbour, but I find I am ſtill on the boiſterous ocean."

Religious Inteiligence.

Extract of a letter from Windſor, Vermont.

"GOD is carrying on a glorious work about 60 or 70 miles north of this, in the towns of Berlin, Barre, Orange, Plainfield, Marſhfield, Calais, Waſhington, and Orford. To the eaſtward, in New-Hampſhire, I learn a good work is carrying on."

Extract of a letter from one of the Connecticut Miſſionaries at the Weſtward.

"IN my tour from the Catſkill to the head of Delaware River, I found ſome religious attention, in ſome places, eſpecially in the towns of Freehold and Blenheim, the former of which is ten miles weſt of the Catſkill, the latter ten miles eaſt of the head of Delaware River. A conſiderable number of people, in each of thoſe places, and ſome few in other places have of late hopefully come into the kingdom of Chriſt. In the town of Delhi, the capital of the county of Delaware, in one part of the town, by the name of Little-Delaware, there appears to be ſome dawn of an awakening; ſome perſons appeared ſolemnly convicted. There have been great effuſions of the divine ſpirit in the wilderneſs within a year and a half paſt. I hear of awakenings almoſt in every direction. And in places where there do not appear to be any general awakenings, the ſerious people inform me there is better attention to religious things than has ever been before. Probably the eſtimation would not be too great if we ſhould ſay that thouſands in our New Settlements, within the ſpace of two years, have hopefully believed on the Lord Jeſus Chriſt. It is a time of harveſting ſouls; the year of redemption is come, when the priſon doors are opened to the captive, and Jeruſalem breaks forth in ſongs, and deſerts learn the joy. It is a time which calls for the exertion and benevolence of all the friends of the Redeemer."

Extract of a letter from Haverhill, Vermont, July 12, 1800.

"A WORK of grace is going on at Guildhall. I truſt 20 or 30

perſons have been ſavingly wrought upon. The attention is rapidly increaſing. There is alſo great attention at Orford, 18 miles above the College. Almoſt the whole of the young people have been brought in and many of the middle aged. The attention at Calais and Marſhfield continues, and in a number of towns adjoining."

The Editors learn that at Eaſt-Hampton, Bridgehampton, Brook-Haven, and many other towns on Long-Iſland there are at preſent very promiſing appearances of a religious revival.

Extract of a letter from the county of New-Haven, addreſſed to one of the Editors.

"THE evening after receiving the firſt number of the Connecticut Evangelical Magazine, I read the accounts of revivals of religion contained therein, to a number of perſons aſſembled in conference meeting. I obſerved them to be more attentive than uſual. They appeared to be ſtruck with the manner of the ſpirit's operating upon the hearts of ſtupid ſinners, and to apply what was read to themſelves. From this effect I am led to believe, that ſuch accounts of the revivals of religion which have taken place in this ſtate and elſewhere, will be exceedingly uſeful to ſinners and very comforting to God's people."

ORDAINED—On Wedneſday the 11th of June 1800, the Rev. Iſrael Brainard, over the firſt Church of Chriſt in Guilford, State of Connecticut. The Rev. Achilles Mansfield made the introductory prayer; the Rev. James Dana, D. D. preached the ſermon; the Rev. John Foot made the conſecrating prayer; the Rev. Thomas W. Bray gave the charge; the Rev. John Elliot gave the right hand of Fellowſhip; and the Rev. David Selden made the concluding prayer.

THE Truſtees of the Miſſionary Society have voted "that ſubſcription books ſhould be opened at the Treaſurer's Office and in each county town in the ſtate, under the direction of ſuch perſons as the Treaſurer ſhould appoint, to give opportunity to thoſe who may be diſpoſed to ſubſcribe to the funds of the Society, deſignating whether the money ſubſcribed is to be appropriated at the diſcretion of the Truſtees, or to go to the eſtabliſhment of a fund the intereſt of which only to be thus appropriated."

In conformity to this vote, the following perſons are appointed and furniſhed with ſubſcription books, (viz.) Mr. *Jeremiah Atwater*, Merchant, New-Haven, Capt. *Richard Douglaſs*, New-London, Doct. *Joſhua Lothrop*, Norwich, *David Burr*, Eſq. Fairfield, Hon. *Joſeph P. Cooke*, Eſq. Danbury, *Jabez Clarke*, Eſq. Windham, Col. *Benjamin Tallmadge*, Litchfield, *Matthew T. Ruſſell*, Eſq. Middletown, Doct. *Smith Clark*, Haddam, *Ephraim Grant*, jun. Eſq. Tolland.

Extract of a letter from one of the Truſtees of the Miſſionary Society of Connecticut.

THE difficulties of communicating the goſpel to the Heathen, and the grace which has given it to us, appear greater and greater in my view. Mountains and rough places appear indeed before us. But Jeſus left the boſom of infinite and eternal delights, that he might ſave Gentiles; he has the ſure promiſe that they ſhall be his inheritance, and performs all things for his people; let us not then be diſcouraged. He may cauſe diffi-

culties, and appear to hedge up our way, to ſhow us our weakneſs, try our faith, patience, zeal and perſeverance in his cauſe, and to prepare us for ſucceſs. Let us imbibe his ſpirit and caſt ourſelves at his feet, imploring his help, and he will not forſake, nor diſappoint us. It is his own cauſe we are attempting to ſerve, and he will effectually plead it in the appointed time.

HYMNS.

COMMUNICATED AS ORIGINAL.

The Lord's Supper.

1. COME, ye diſciples of our Lord,
Behold, your Saviour's here;
Aſſemble round his gracious board,
To prove your love ſincere.

2. This holy table Chriſt hath ſpread,
To feaſt our ſouls with good;
He gives us of his fleſh in bread,
In wine we drink his blood.

3. Our Lord hath gone to yonder ſkies,
To advocate our cauſe;
Theſe emblems left before our eyes,
To cheer us in our courſe.

4. The bread and wine preſent to view,
His body on the croſs,
In pangs which mortals never knew;
T' enrich us by his loſs.

5. His blood doth waſh the ſouls of men,
And purge their ſins away;
It makes their guilty natures clean,
And fits for endleſs day.

Glory to Chriſt.

1. GLORY to Chriſt the Son,
Who comes to mortal race,
Diſplays the wonders he hath done;
The wonders of his matchleſs grace.

2. Behold the bleeding Lamb
In agonies expire;
Smell the ſweet ſavour of his name,
His deep humility admire.

3. That men may taſte his love,
And flee from wrath to come,
How doth he bend the ſkies above,
And ſhed his blood, and bring them home!

4. To praiſe their Saviour king,
Let mortals never ceaſe;
A grateful tribute let them bring,
To him who gives them heav'nly peace.

5. Let ev'ry voice conſpire,
Angels and men unite,
Heaven, earth and ſea one glor'ous choir,
To hail him in the realms of light.

The word of God.

1. BEHOLD in ſacred writ,
The image of our God;
In faireſt lines his mind reveal'd
An high diſplay of good!

2. It guides the feet of men,
By light divinely ſpread,
And trains them up for realms of joy,
When number'd with the dead.

3. Our duty there we learn,
The path is clear in view,
To honor, ſerve and bleſs the Lord,
And pay th' obed'ence due.

4. The volume of the word
With profit we peruſe,
And learn to run the heaven'ly road;
The charms of vice refuſe.

5. O! may our ſouls be fed
With dainties at the feaſt;
That we on earth, in grace, may live,
In glory dwell at laſt.

The Goſpel.

1. O! The rapturous ſound,
That ſpreads the world around;
Reveals the ſtores of heav'nly love,
Brings peace and joy from realms above.
Sheds beams of brighteſt light,
And drives the ſhades of night.

2. Sinners were doom'd to death,
Expos'd in ev'ry breath
To feel the vengeance of the Lord,
Receive for ſin a juſt reward,
Sink down to endleſs woe
And dwell in worlds below.

3. But God hath ſent his Son,
T' redeem us as his own;
The chains of Satan Chriſt hath broke,
And reſcu'd from his galling yoke.
Inſpir'd with life divine,
In courts of bliſs we'll ſhine.

8. Let ev'ry heart rejoice;
With ſweet and melting voice,
The meſſengers of God proclaim
The glories of the Saviour's name.
His glory let us ſing;
The glory of our king.

Two HYMNS written by Sthenia, *on the death of* Clariſſa, *her young companion in ſerioufneſs.*

HYMN I.

1. CLARISSA's gone! Death's cold embrace
Spreads o'er her limbs and pales her face;
The ſoaring ſpirit fill'd with love
Seeks for congenial realms above.

2. Ah, how I mark'd her ſhort'ning breath,
Her pulſeleſs arm and dying writhe!
With ſoftly ſteps approach'd her bed,
My trickling tears bedew'd her head.

3. From dying ſleep ſhe op'd her eyes,
To meet my heart and greet my ſighs:
Speech fled my lips, o'ercharg'd with grief,
'Till Clara's voice gave me relief.

4. "Welcome, dear Sthenia, join my praiſe;
"Behold me die! How ſhort my days!
"O how I long to ſoar away,
"And join the ſongs of endleſs day!

5. "'Tis Jeſus fills my ſoul with love;
"'Tis Jeſus calls me from above.
"O Death! I triumph in thy arms,
"Enraptur'd with my Saviour's charms."

6. The conqu'ring ſpirit broke its bonds
And mounted high to endleſs ſongs:
I kneel'd to kiſs the breathleſs clay,
And long'd to join her in the way.

7. I mourn her as I paſs along,
With tears I recollect her ſong.
Prepare me, Lord, to gain the prize,
And join her praiſe above the ſkies.

STHENIA.

HYMN II.

Why was I not taken alſo?

1. SAY, ſov'reign power, why am I ſtill in life?
Why am I left to bear the pangs and ſtrife
Of this vain world? Why beats my trembling heart,
To taſte by turns the pleaſure and the ſmart,
Of opening heav'n and fear forboding guilt?
Perhaps to find my high-rais'd hope are loſt,
My heart rebelling, expectation croſt;
To feel the rage of reigning ſin return,
And all the high commands of heav'n to ſcorn,
And ſhame the flock for which Chriſt's blood was ſpilt.

2. Perhaps, if grace divine hath bid me love,
And giv'n a ſpark that ſoars to worlds above;
Sorrow and pain muſt purify my ſoul,
And fit me for the ſolemn funeral toll:
'Tis thus that love divine prepares for death.
O ſov'reign grace, purſue thy vict'ry high!
Accept the praiſe, accept the mourning ſigh!
The humble ſigh adores thy dying love,
May all my ſoul aſcend to worlds above,
To ſhout thy glory with an endleſs breath!

STHENIA.

[THE Editors ſuppoſe, though they have no certain knowledge, that the perſon alluded to, in the preceding hymns under the name of CLARISSA, was a young woman who died in Hartford laſt ſpring. She had become ſerious during the late revival of religion in this place; and after ſhe obtained a hope was favored with very ſingular comfort, and enjoyed peculiar happineſs in the duties of religion. Her life evinced the ſincerity of her Chriſtian profeſſion: and her pious and amiable deportment endeared her to all who knew her. After living a few months in the pleaſing exerciſe of the duties of religion, and of ſocial life, ſhe was ſeized with a fever which in a few days terminated her earthly courſe. During her ſickneſs, God was preſent with her in a moſt remarkable manner; and ſhe died triumphing in the expectation of being admitted to the bliſsful preſence of God. May her young friends and companions, who met with her to worſhip and praiſe God at religious meetings, be ſo happy as to join her hereafter in the everlaſting ſong of praiſe to God and to the Lamb!]